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[JAMES HOLMES, TOOK'S COURT.]

REVIEWS

History of Madagascar. Compiled chiefly from original documents, by the Rev. William Ellis. 2 vols. 8vo. Fisher & Co.

As an island extending nine hundred miles in length, through thirteen degrees of latitude, chiefly within the tropic, and situated at the entrance to the Indian seas, could not fail to attract much attention during the early days of European adventure and discovery. We find Madagascar accordingly characterized in the middle of the seventeenth century, by Mr. Richard Boothby, merchant of London, as "a land of Canaan, flowing with milk and honey; a little world of itself, adjoining to no other land within the compass of many leagues or miles; or the chief paradise this day upon earth." Notwithstanding this and many similar encomiums, that paradise upon earth, Madagascar, never became the object of a popular rage for conquest and colonization. Like the opposite continent of Africa, which European nations made but feeble attempts to penetrate, it escaped the devastating curiosity of the sixteenth and seventeenth centuries, because it lay apart from those regions towards which the tide of enthusiasm then hurried with uncontrollable violence, namely, the East Indies and the New World. Mercantile cupidity, and political considerations, often urged its importance; but such calculations, however sanguine or earnest, never operated sufficiently on the adventurous crowd, to impel them to the shores of Madagascar, there to supply the expenditure of human life, required for the first colonization of an intertropical country.

The French made some attempts in the course of the seventeenth century to fix themselves in Madagascar; but the chief and only permanent fruit of their repeated efforts was the account of the island written by Flacourt, who was governor of the colony at Fort Dauphin. A little more than a century later, the French ministry employed the celebrated Count Benyowsky to establish a colony in Madagascar; but he found himself thwarted in every respect by the colonial authorities in Mauritius and Bourbon, to whom he was instructed to look for assistance; and being neglected by the government at home, he was at length obliged to return to France, to vindicate his conduct and demand support. Amidst all the difficulties with which he had to struggle at Fort Dauphin, he had succeeded completely in securing the attachment not only of his companions, but that also of the natives, who elected him king, and with credulous devotion believed him to be the descendant of one of the most famous of their ancient sovereigns. Benyowsky, at the court of France, answered satisfactorily all accusations brought against him, and obtained from the French ministry a formal acknowledgment of his innocence, but no assistance: he endeavoured in vain, in England as well as France, to find means to establish a colony in Madagascar, and at last betook himself to America, whence he freighted a small vessel for Antongil. On his arrival there he was enthusiastically welcomed by both settlers and natives; but a party of soldiers sent from Mauritius by his opponents, attacked his fort soon afterwards, and he fell at the first onset. With Benyowsky perished the fairest opportunity the French seem to have ever had of obtaining

a firm footing in Madagascar. Their repeated unsuccessful endeavours to effect that object have left them nothing but vain pretensions to the sovereignty of large tracts on the eastern coast of the island, and the hostility of the natives.

In the early half of the last century, the harbours of Madagascar gave shelter to numerous companies of pirates, chiefly English, who, among other exploits, after plundering repeatedly during fifteen years, at length totally destroyed the Dutch settlement at Delagoa Bay. But until the French colonies of Mauritius and Bourbon were ceded to the British in 1810, our nation took but little interest in the affairs of Madagascar. The period which has elapsed subsequent to that event is the highest and most important probably in the whole history of the island. It is that which has chiefly filled the volumes of Mr. Ellis, and now deserves our attention. But before we proceed to the narrative of recent events, we shall take a brief glance at the indigenous population of the island, and endeavour to explain its probable origin.

Madagascar is supposed to contain about four millions and a half of inhabitants, divided into five or six and twenty nations, which, till recent times, were in general independent of one another. All these nations speak, at the present day, as the missionaries inform us, one and the same language, with only such differences of dialect as must necessarily arise among a numerous and unlettered people. It must not, however, be inferred from this circumstance, that they are all of the same race. The language of the predominant and most active tribes may have extinguished those originally spoken by the more inert and uncultivated; but the strongly marked physical differences existing among the Madagasy, forbid us to ascribe their unity of speech to their descent from a common origin. Some of them are of a light brown complexion, with long straight hair, and regular features; others have the woolly locks, dingy complexion, and coarse features of the African negro; and others again, a mixed progeny perhaps, fill up the interval between those, with crisped but not woolly hair, and with every tint and form intermediate between the African negro and the Hindû.

Now, a very brief study of the Madagasy language is sufficient to disclose perfectly one remarkable circumstance, which is, that it is akin to the language of the Malays; it is, in fact, a form of the widely diffused tongue commonly called the Polynesian language, which extends, with some variations, throughout the Pacific Ocean, from New Zealand to the Sandwich Islands; and which, though it probably originated with the Malay race, and in the Indian Archipelago, cannot yet be said to be descended from the Malayan, inasmuch as this language, owing to the commercial habits of the Malays, and their active intercourse with surrounding nations, has undergone numerous modifications, which render it a broken modernized language in comparison with the other off-shoots of the same original tongue, still preserved in Madagascar and the islands of the South Sea.

Thus the language of Madagascar makes us acquainted with a fact respecting which its history is silent, namely, that it was colonized by a people of Malay race. The date of this colonization it is impossible to fix, but we are inclined

to suspect that it is very ancient, and is darkly adumbrated in the cosmography of Eratosthenes, who supposed that Southern Asia was united to Africa; and perhaps, also,—though we cannot afford room to discuss our conjectures,—that the occasional intercourse between the Indian islands and Madagascar subsisted till the discovery of the route to India by the Portuguese, an event which unquestionably checked the maritime enterprise of the natives of the East to a much greater extent than is commonly suspected. The Madagasy retain a tradition that their ancestors came to the island in canoes from the north, a few ages ago. But such a tradition, even if it referred most unequivocally to a recent date, would be conclusive only with respect to the last colonization, and not to the first, which we are still at liberty to assign to a very ancient period. The profound veneration with which the Madagasy in general regard the tombs or burial places of the Vazimbaz, clearly denotes that these were the aboriginal possessors of the soil; and however little they were themselves spared by the invading tribes, their simple monuments have always commanded the respect invariably felt towards superior antiquity. A remnant of the Vazimbaz still exists, about midway on the western coast of the island, in the country of the Sacalavas: they are woolly-headed negroes, and, we may add, that their name appears to us strongly to favour the conjecture that they came originally from the opposite coasts of the African continent. We do not find in the volumes of Mr. Ellis any intimation that the Vazimbaz still preserve a peculiar language, nor, indeed, any allusion to the important fact that we have positive evidence of their retaining it a few ages back. The testimony of the missionaries, considered in all its circumstances, does not appear to us conclusive as to the non-existence of a second language in Madagascar; it only proves that one language is understood in all parts of the island. But a hundred and twenty years ago, Robert Drury, who had lived fifteen years in Madagascar, after observing that the natives in general speak one language, with only differences of dialect, incidentally remarks of the Vazimbaz, or, as he writes the name, Virzimbers, "Here we came to a town inhabited by a people of a different species as it were from the rest of mankind, and of a language peculiar to themselves, though they can speak the general language if they please." We are disposed to entertain the belief that the Vazimbaz, who still occupy the tract of country in which Drury found them, still preserve their language also; and having at all events irrefragable proof that two distinct races exist in the island, we shall thus briefly recapitulate our historical conjectures. Madagascar was originally peopled from the African continent; but it was visited at an early period by people of the Malayan race, who gradually acquired the upper hand. The intercourse of Europeans with the island since the beginning of the sixteenth century, has, by increasing the demand for slaves, greatly accelerated the diminution or extinction of the aboriginal and weaker tribes.

The Hovas, who possess the elevated interior of the island, or the country called Ankova, appear to retain in the greatest purity the language and the physical characteristics which were derived from the East. They are described by the Missionaries in the following words:—

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"In person, the Hovas are generally below the middle stature. Their complexion is a light olive, frequently fairer than that of the inhabitants of the southern parts of Europe; their features rather flat than prominent; their lips occasionally thick and projecting, but often thin, and the lower gently projecting, as in the Caucasian race: their hair is black, but soft, fine, and straight, or curling; their eyes are hazel, their figure erect; and though inferior in size to some of the other tribes, they are well proportioned. Their limbs are small, but finely-formed; and their gait and movements are agile, free, and graceful. Though distinguished by their promptitude and activity, their strength is inferior to that of other tribes; and they are far more susceptible of fatigue from travelling or labour."

To this shall be added the description of the Sacalavas, the bold tribe, well exercised in piracy, who occupy the western coast of the island, and in whom may be suspected a considerable admixture of Arab blood:—

"Next to the Hovas are the Sakalavas. More numerous, especially when regarded as comprehending the Bezanozano and the Antsianaka, than their successful rivals, and occupying more extensive territories, this nation was, during the last century, the most powerful in Madagascar, having reduced the Hovas to subjection, and exacted from them a formal acknowledgment of their dependence. Tribute was annually sent from Ankova to the king of Menabé, the ruler of the South Sakalavas, until Radama invaded their territories with an army of 100,000 men, and induced their chieftain to form with him a treaty of peace. The Sakalavas are a brave and generous people; physically considered, they are the finest race in Madagascar. In person they are tall and robust, but not corpulent; their limbs are well formed, muscular, and strong. On them a torrid sun has burnt its deepest hue, their complexion being darker than that of any others in the island. Their features are regular, and occasionally prominent; their countenance open and prepossessing; their eyes dark, and their glance keen and piercing; their hair black and shining, often long, though the crisped or curly hair occurs more frequently among them than the inhabitants of other provinces. Their aspect is bold and imposing, their step firm though quick, and their address and movements often graceful, and always unembarrassed."

These two nations, the Hovas and the Sacalavas, have alone played a conspicuous part in the recent history of Madagascar. But the extraordinary progress towards civilization, and the grand political revolutions to which we shall now solicit our readers' attention, redound solely to the honour of the Hovas.

In the year 1816 a number of weighty considerations induced the governor of Mauritius, Sir Robert Farquhar, to direct his views to the political state of Madagascar. He had at heart two great objects, namely, the suppression of the piracy of the Sacalavas, and the abolition of the slave trade. He learnt that the most powerful chief in the island was Radama, king of the Hovas, with whom he at once resolved to open a correspondence. Captain Le Sage was despatched accordingly on a mission to Antananarivo (literally, the thousand towns) the capital of Ankova; but as he chose the wrong season for his journey, he had to encounter unspeakable difficulties owing to want of roads and the heavy rains. He was cheered, however, on his fatiguing journey, by the many assurances he received of a friendly reception by Radama. Provisions were furnished to him gratuitously by the king's orders. As he approached the capital, several of the chief families came forward to meet him, elegantly attired, bearing on their heads dishes of rice, fruits, &c., which they set before the stranger, and danced round him while he was partaking of their hospitality. When he approached the hill on which the capital is seated, he was met by a company of men bearing a kind of chair for his use; and, elevated on this, he entered Antananarivo, surrounded by a great multitude, who de-

monstrated their joy by shouting, dancing, and by firing musketry:—

"On entering the palace, Radama was seen seated on a kind of throne, surrounded by about twenty of his ministers and soldiers; the spacious room being lined with muskets and wall pieces, all of English manufacture. Having shaken hands with the party, who were all seated on mats on the floor, Le Sage placed himself upon a kind of stool covered with white linen, when Radama addressed his ministers and people to the same effect as his minister had done before, asking them if they consented that Le Sage should be their king; to which they all answered in the affirmative. He then told his guest that Madagascar was his, and his own country Mauritius. After some complimentary conversation, Le Sage then presented his credentials, which were read by one of the princes, when the king again assured his guest of the great pleasure his arrival afforded him."

Radama was at this time four and twenty years of age, with rather a boyish appearance. His address was agreeable, and his manners extremely polished. He could write his own language in the Arabic character, and was learning to write French in Roman letters. He evinced, in short, sufficient ability, and unbounded kindness of disposition, though in the business of government he was extremely jealous and despotic. Captain Le Sage having concluded a treaty with the King, in the beginning of 1817, returned to Mauritius, leaving behind him in Antananarivo, a private soldier named Brady, to train the King's troops. Mr. Brady, whose name perhaps we shall not have frequent occasion to mention, subsequently rose, with the fortune of Radama, to the rank of general. Two youths, younger brothers of Radama, were at the same time sent by the latter to be educated in Mauritius, where they were placed under the care of Sergeant Hastie, a man of respectable character, family, and acquirements, whom a love of adventure had driven in early age to enlist, and whose good luck it was to be placed in a situation which enabled him to gratify his ruling passion in a manner highly conducive to the interests of humanity.

In July, 1817, the young princes returned from Mauritius to Madagascar, attended by Mr. Hastie as their preceptor. He was also instructed, in the capacity of assistant to the British agent in Madagascar, to negotiate the abolition of the slave trade, and was the bearer of a variety of presents, among which were some horses for the king. He was cordially welcomed by the king, who seems to have at once conceived for him an attachment which subsequently never waned nor wavered. The horses also were pampered to a degree which had almost proved fatal to them;—indeed, one of them died; and the others were for some time unfit for use. When they recovered, Radama commenced practising equestrian exercises, which he found so agreeable in themselves, and so flattering to his pride, that he danced and screamed in transports of joy. Notwithstanding the patience as well as vigour which he manifested in the administration of his office, he now and then exhibited the uncontrolled, volatile emotions of a barbarian. Mr. Ellis relates that—

"Amongst the presents sent to Radama by the governor of Mauritius, one of those which afforded him the most pleasure was a clock. It was at first a little deranged, and he could not conceal his chagrin on hearing it strike while the minute-hand was at the half-hour. While he was absent from the house, Mr. Hastie fortunately discovered the cause of the clock's going wrong, and rectified it; and when the king returned, his joy was unbounded. The clock was placed upon a block, at the distance of four feet from a fire large enough to roast a bullock. The monarch sat on the ground beside it for a whole hour, and, forgetful of his regal dignity, danced when it struck."

But more serious infirmities were his firm

adherence to the superstitious usages which vitiated the proceedings of justice, and the royal inflexibility with which he always resisted the proposal to waive the exercise of the highest power. An instance of his superstitious, judicial cruelty, we shall relate in our author's words:—

"One of the king's sisters had been ill for several days, and on the 24th of August became slightly delirious. Her female attendants, four in number, were subjected to the following processes, in order to ascertain whether they had been accessory to her sickness. For one day they were confined in separate huts, without being allowed any food, and on the following morning they were brought out, each to have administered to them three bits of the raw skin of a black fowl; after which, they were obliged to drink warm rice water until they began to vomit. If each vomited the three pieces of skin, and did not in straining fall with her head to the south, she was to be considered innocent. The pieces of skin were swallowed whole, and unfortunately only one of the four was able to prove her innocence."

"The customary fate of those considered to be guilty, is instant death. In this instance it was delayed nearly an hour, as one of the unhappy creatures was a great favourite with the king's mother, who, while Mr. Hastie was with Radama, went to her son to beg her life. He refused to grant this favour, and desired his mother to withdraw. The supposed criminals were then taken to a rock on the south side of the capital, and, having their fingers, toes, arms, legs, noses, and ears cut off, were precipitated from the rock, the children from the surrounding crowd amusing themselves for nearly an hour after with throwing stones upon their mangled bodies. The two young princes were seen thus employed; and such was the general indifference to the fate of the sufferers, that Mr. Hastie, who did not approach nearer than forty yards to the rock, could not see one anxious countenance in the whole crowd, who thronged to witness the scene. The women were all young, and the favourite handsome. As a part of this system of injustice, the survivor was handsomely rewarded."

Mr. Hastie observed that his pupils, whose quick perceptions had enabled them in Mauritius to reflect back, in some degree, the appearance of the surrounding civilization, were still savage in heart, and daily relapsed more and more into their original barbarity. It is probable, therefore, that disgusted with his charge, he endeavoured more urgently to bring to a conclusion his negotiations respecting the slave trade. This was a difficult subject to approach, and he was often assured by Radama, that however he, as king, might resign his own interest in the slave trade, he could never induce his people to acquiesce in its abolition. This admission gave Mr. Hastie an opportunity of playing on Radama's despotic temper. He reproached the king with allowing himself to be ruled by his subjects, and at last roused the royal will to such a degree, that Radama declared "that he was English, would be English, and would make his subjects obey him." The Kabaries, or public councils, which were at first determinately opposed to any interference with the slave trade, began at length to yield to the inclination of the king, who intimated that if the English would furnish the island with the supply of arms and ammunition, which was annually obtained from the French by the slave trade, the trade itself might be discontinued.

This preliminary being settled, Mr. Hastie proceeded to leave Madagascar, but on his arrival at the east coast of the island, he found there letters from the governor of Mauritius to Radama; and the indefatigable man, in his zeal to acquit himself fully of his trust by interpreting those letters to the king, immediately retraced his steps to Antananarivo, and notwithstanding the difficult nature of the country, he completed in ten days, on foot, a journey, the length of which he estimated, certainly with a considerable though natural exaggeration, at two hundred

and fifty miles. The Kabaries were then renewed; the perseverance of Hastie, and the enlarged views of Radama, daily gained ground, till at last the total abolition of the foreign slave trade was resolved on. Four envoys were appointed by Radama to accompany Mr. Hastie to the coast, there to arrange with the British agent the subordinate stipulations, and on the 23rd Oct. 1817 the treaty was ratified, by which the English engaged to pay Radama annually two thousand dollars, one hundred muskets, four hundred suits of military clothing, besides ammunition, two horses, and a few other articles; while he, on the other hand, engaged to prohibit, and, as far as possible, to prevent the exportation of slaves from the island.

Radama was quite exempt from that inconstancy which generally characterizes imperfect civilization. He always adhered firmly to his engagements, and, in the present instance, spared no pains to carry into effect the intentions of the treaty. He even put to death three of his relatives who expressed too openly their dissatisfaction with the measure. But, in the meantime, Sir Robert Farquhar sailed for England, and the management of affairs in Mauritius devolving on General Hall, the latter refused to abide by the treaty, and Radama was made acquainted with his refusal just at the time when the stipulated subsidy first became due. The King of Madagascar found, therefore, that after sacrificing his revenue, endangering his popularity, and punishing capitally his own kindred, in order to carry into effect the views of the British government, he was turned into mockery by his enlightened allies, who did not scruple to be guilty of a gross breach of faith. His mortification was profound; nevertheless, when after the lapse of three years (Sir Robert Farquhar having resumed the government of Mauritius), Mr. Hastie, accompanied by some missionaries, who for the first time entered the capital of Madagascar, again visited Antananarivo, he found the cordial friendship of Radama unabated; and this generous prince was also candid and discerning enough, to arrive at a comprehension of the jarring interests which had frustrated his liberal policy. He again consented to enter into a treaty for the purpose of suppressing the slave trade; he again strove hard and successfully to overcome the reluctance of his people, and, finally, in October, 1820, he ratified the treaty in nearly the same terms as had been agreed on three years before. He added, however, one condition more, which was, that his people should be instructed; instruction alone, he observed, could improve their circumstances, and he stipulated accordingly that artisans should be sent to him, and that some Madagasy youths should be taken to England to be educated.

This treaty was certainly a bold and fortunate step towards the improvement of mankind, and was alike creditable to the nation and individual from whom it emanated. Let us now briefly review the revolutions effected in Madagascar, and the events of Radama's reign, from the time of his first friendly connexion with England. Brady, the soldier to whom we have before alluded, assisted by some sepoy of our Indian army, trained the Madagasy troops, and Radama soon saw himself at the head of an army of thirteen thousand men, organized and accoutred after the model of the Anglo-Indian army. We have been informed, that this army of regular troops had increased in 1830 to thirty thousand men, and made a very good appearance. The regimental musicians had been taught in Mauritius, and were as good as those of Europe. Our informant saw, at a review of the regular troops, the son of Sergeant Hastie, a youth of twelve or fourteen years of age, riding with the staff, in the uniform of a field-marshal.

Radama, bound to suppress the slave trade, and also supplied, under the stipulations of the treaty, with ammunition and military accoutrements, needed no further incentive to make himself master of the whole island. His troops descended to the coast in all directions, and everywhere received the submission of the petty chiefs.

Nor was Radama less solicitous about the improvement of his people in the arts of peace. The Indian sepoy taught them improved methods of laying out their rice grounds. The artisans introduced by the missionaries, cut canals, erected mills, taught the trades of the smith and carpenter. The printing-press, too, was set to work, and scriptural lessons were disseminated, in the Madagasy language. Radama, having procured from the skill of the European artificers a comfortable dwelling, set his people to work to make a good carriage-road from his capital; but of this he lived to see only a couple of miles completed. Many of his people murmured at his innovations and disregard of their ancient customs, but the great majority perceived the growing improvement of their circumstances, and acknowledged with admiration the genius of their king, who had so readily comprehended and adopted a new and beneficent order of things. Radama's innovations, nevertheless, were not always effected by the mildest means. When he had his hair cropped after the European fashion, and commanded his loving subjects to follow his example, and to sacrifice their ringlets, a large body of women seceded from the capital. They felt that their strength, like Samson's, lay in their locks, and protested against the invasion of a usage which had been handed down to them by the wisdom of their ancestors, and which formed, as they humbly deemed, the chief ornament of their constitution. But Radama silenced them, by ordering the hair of the ringleaders to be cut in such a manner that it should never grow again; and his commands were punctually obeyed, the heads of the unfortunate women being cut off with the hair.

There is one article of this treaty, in reference to the piracy of the Sacalavas, which is deserving of particular attention. We copy it here from Radama's proclamation:—

"I command all my subjects and dependents, and invite my allies, to abstain from any maritime predatory excursion whatever; and more particularly, neither to practise nor allow of any attack or attempt upon the friends of our ally, the British nation.

"It has been usual to make an annual attack upon the sultan of Johanna and the Comora islands. Our good friend, the governor of Mauritius, dissolved the meditated attack of last year; and we now join with him in forbidding any further enmity to the king or inhabitants of the Comora Archipelago, or other islands on the coast of Africa, or North Archipelago, under pain of our most severe displeasure, and of incurring the punishment due to pirates of whatever nation or people they may be."

Now, it is not above three years since a Portuguese nobleman, ex-governor of Mozambique, who has been at the pains to recommend himself as a colonial minister, in case some revolution should place his party in power, by the publication of a volume, entitled, 'A Statistical Memoir of Eastern Africa,'—an ignorant and conceited production, in which there are as many gross blunders as separate sentences,—it is, we say, not three years since an ex-governor of Mozambique—who was himself rescued by the timely aid of a British frigate from insurgents in his own fort—had the effrontery to state, "that the British, jealous of the Portuguese, and abusing their influence with Radama, king of the Sacalavas, instigated these pirates to harass the Portuguese possessions." The British, indeed, jealous of the Portuguese! It would be just as reasonable to suppose that we ourselves are

jealous of Senor Xavier Botelho, the ill-informed yet aspiring statesman above referred to.

The rapid progress of civilization in Madagascar continued till the death of Radama, which took place on the 27th of July, 1828. His funeral was solemnized with a pomp suited to the remains of the greatest prince his country had ever produced. He was interred in a silver coffin, for the fabrication of which the native smiths melted down 14,000 dollars: large sums of money, with the most costly presents sent to him by the kings of France and England, were buried with him, and many thousand head of cattle were sacrificed on the occasion.

The gloom which overspread the public mind in Madagascar on the death of this great man, settled particularly on the Europeans. They had enjoyed, in an especial manner, the favour of the deceased prince; and now that his strong hand was withdrawn, they had to expect the recoil of suppressed jealousy and adverse interests. Mr. Lyall, well known as the author of 'Travels in Russia,' had been appointed to succeed Mr. Hastie (who had died in 1826) as British agent at Antananarivo, and had arrived there while Radama was lying on his death-bed. It is not improbable that his arrival at so unlucky a conjuncture may have raised a prejudice against him. But superstition lent her banners to all the bad passions which now broke forth. Mr. Lyall being a zealous naturalist, amused himself with collecting, among other things, serpents, thereby offending the idol who patronizes those reptiles. The people avenged this insult to their god, by discharging several bags, filled with serpents, within the enclosure of Mr. Lyall's house. Ranavalona, one of Radama's queens, and his successor on the throne, refused to receive a British agent; and Mr. Lyall, after enduring much indignity, withdrew to Mauritius, where he died soon after.

The policy of the queen's government was sufficiently announced, by an order for a general purification of the kingdom, in consequence of which many hundred persons were subjected to the ordeal of the *Tanghinia*—a vegetable poison, and many perished of those who could not afford to bribe the officiating priests. Yet the missionaries experienced no ill-treatment, though they found themselves much thwarted in their efforts to improve the people. Their interest with the government appears to have declined very slowly, though it was frequently and frankly intimated to them, that it was their knowledge of the mechanic arts which the country stood in need of, and not their spiritual doctrines. They continued teaching, however, till, on the 1st of March 1835, nearly seven years after the death of Radama, an edict was issued, forbidding, under pain of death, the profession of Christianity by any of the natives: those who had been taught by the missionaries were commanded to burn their books, and resume the habits of their uninstructed countrymen. The missionaries, thus shut out from the field of their useful labours, soon after withdrew from the island. But it must be observed, that there does not seem to have been any want of personal civility towards them, nor were they all absolutely obliged to quit the capital. Their talents and moral character were viewed with respect, though their object and their influence were regarded with jealousy. Though Mr. Ellis attributes the queen's edict to the direct interposition of the powers of darkness, we doubt not that the more reasonable of the missionaries will ascribe it altogether to political considerations. The hostile attempts made by the French in 1830 on the eastern coast of Madagascar—the concurrent, though suppressed claims of the British to that coast—the rival negotiations of those powers, and some diplomatic intercourse with the Sultan

of Mascat, were all calculated to shake the confidence of the Madagasy in the ultimate designs of the British, and to nourish sentiments of hostility to foreign influence.

The natives of Madagascar, at least those of the central kingdom of Ankovah, are by no means savages. They are depicted by the missionaries as an intelligent, brave, open-hearted people; free from the utter selfishness so generally observable among barbarous nations; courteous and obliging to one another, seldom provoked to violence; and, though deficient in industrious habits, yet capable of combining patient labour with great ingenuity. Their superstitious attachment to sorcery (which was forbidden by Radama), and to trials by ordeal, is the chief impediment in the way of their progressive civilization. They are also charged, in the volumes of Mr. Ellis, with great licentiousness of manners; but this censure perhaps ought to be restricted to the manners of the capital. We cannot wholly close our ears against the opinion of Robert Drury, who, having been bred in the discreet neighbourhood of Eastcheap, and having lived fifteen years in Madagascar, declared that there was a larger proportion of modest women in that island than in Christian countries.

We now leave the history of recent events in Madagascar, which has so long detained us, to give a moment's consideration to the labours of Mr. Ellis. The journals of the missionaries, and of the government agents who have visited that island, have been placed in his hands, in order that he might compile two portly volumes. We confess, that his success appears to us to be no better than might have been expected from a mode of proceeding so extremely objectionable. First, the valuable journals of the missionaries, who resided some time in Madagascar, lose not a little of their authenticity by undergoing the process of elaboration at the hands of the Secretary of the London Missionary Society. Why are not the intelligent and upright gentlemen in the service of that Society permitted to publish their own journals? Is there any good reason why their opinions or statements of fact should be passed through the strainers of official tact and circumspection? Secondly, the jumble of papers on which Mr. Ellis has, in this instance, tried his editorial skill, has betrayed him into a most wearisome prolixity. Some anecdotes are told twice over—nay, the important mission of Capt. Le Sage is twice related, copied, no doubt, from two different documents; so that the inadvertent reader may suppose—as the inadvertent writer has apparently done—that Capt. Le Sage made two journeys to the capital. Opinions inconsistent with one another are advanced in different parts of the work, according as Mr. Ellis copied his originals, or gave a loose to his own speculations.

Thirdly, as he was not himself in Madagascar, he has thrown the cloud of his local ignorance over the narrative which he has compiled. Some parts of the description of the island, we can at once recognize from their extreme clearness, to be extracts from the journal of Mr. Freeman; other portions, descriptive of routes in less known and highly interesting directions, we know to have been drawn from the journals of Mr. Hastie by Mr. Ellis, and are hardly intelligible. He tells us that the longitude of Antananarivo was determined by Mr. Lyall to be $47^{\circ} 57' 48''$ E. of Greenwich; and adds, that the missionaries think that we ought to read 48° instead of 47° . Now, we beg leave to suggest that 46° would be much nearer the truth. In fact, the meridian of $48^{\circ} 57' 48''$ exactly coincides with the sea-shore in the latitude of Antananarivo, about five leagues north of Andavorante, the place on the eastern coast from which the road leads inland to the capital, which certainly cannot be less

than 120 miles from the sea. Mr. Hastie, as we have already observed, supposed it, by an exaggerated computation, which Mr. Ellis has copied, to be 250 miles from Andavorante. One cause of Mr. Ellis's mistake is, perhaps, that the meridians in his map are numbered erroneously, so that his written longitudes all err by a degree; nor is this the only error in his map, which nowhere discovers local knowledge, or the care of one who sought to benefit his intelligent readers. The river, which waters Antananarivo, flows northward into the Betsiboka, which enters the sea at Bembitoka; but according to Mr. Ellis's map, it runs to the south-west, and the river Betsiboka, which is, in reality, navigable till within forty miles of the capital, is made to terminate 120 miles to the north of it.

Fourthly, we can hardly suppose that the intelligent gentlemen, who have done so much towards improving Madagascar, would set themselves up as interpreters of Providence. There are not many now-a-days who pretend either to work miracles themselves, or to see them wrought by others; yet Mr. Ellis would have us believe that the native Christian soldiers in Madagascar, though purposely exposed in the post of danger, have always escaped unhurt, while the Pagans perished; he means plainly to intimate that they were miraculously preserved in battle. And will Mr. Ellis inform us why Providence should descend to such antics? Why a Supreme Intelligence should thus play fast and loose? The powers of darkness first scatters Christianity, and then, forsooth, miracles are wrought to save its remnant. Such expositions of the Divine Will appear to us no less presumptuous than unskilful, and are, moreover, apt to betray the fervent speculator into gross misapprehensions in regard to facts.

Music and Friends; or, Pleasant Recollections of a Dilettante. By William Gardiner. 2 vols. Longman.

THOUGH we could not concur in one half the fanciful theories put forth by Mr. Gardiner in his former work, the 'Music of Nature,' still he awakened speculation even when he failed to convince the judgment; and we read on, beguiled by his enthusiasm. It was manifest that the writer was master of his subject, and we listened with attention and pleasure. That the public will, with equal patience, "lend him their ears" on this occasion, we very much doubt. The book is essentially an autobiography. Now, in perfect good humour, we may observe, that Mr. Gardiner is not a man of such mark and likelihood as to excite any very great interest as to his "whereabouts," nor has the fame of his "friends," the philosophers and others of Leicester, extended sufficiently far beyond the goodly city to awaken much public attention—a large and liberal allowance would not carry it beyond the county: and "little of the great world" does he speak, or rather little to the purpose; for though we have an account of visits to Scotland, France, and even Germany, it is impossible to conceive anything more *jeune* than the record of his observations. The book, however, is not a dull book; and there are pages here and there which may be read with pleasure. As Mr. Gardiner has resided all his life at Leicester, we were somewhat anxious to hear what he had to say of Robert Hall; and, presuming on the sympathy of the reader, we shall refer at once to this subject:—

"In dedicating 'The Sacred Melodies' to the Prince Regent, I was desirous of wording my address so as not only to express the honour conferred upon me, but to pay a due compliment to the Prince's taste and knowledge in music; and I waited upon my neighbour, the Rev. Robert Hall, to request his approval before I printed it. This was my first in-

terview with that extraordinary man, who had left Cambridge to reside in his native county. He received me kindly, and talked much about music, of which he was passionately fond, but said he had no ear. This I could scarcely believe, as the melody of his language I remarked was strikingly beautiful. 'But, Sir,' he replied, 'I can't sing a note.' 'Though you neither sing nor play, had you paid as much attention to musical sounds as you have done to the music of words, you would have been as refined in music as you are in language.'

"I asked him, 'Who, in his opinion, was the greatest writer that ever appeared?' He replied, 'Voltaire was the most powerful of any author he had read.' He afterwards named Bossuet. I asked him if Cicero was not very great. 'Yes, Sir,' he replied, 'Cicero did not write for a paltry island; he wrote for the whole earth.' The next visit I paid him was to request his opinion upon the words I had selected for the oratorio of Judah. I had previously sent them to him; he had read them with great attention, and made the following remarks: 'Pray, Sir, where did you get this passage?' 'I think from Nahum, Sir.' 'Ah! he was a great prophet, Sir, and a great poet, Sir. Isaiah was greatly indebted to him.' 'Indeed, Sir, I admire your words exceedingly. I perceive you have not taken anything from the new Scripture.' 'No, Sir, I could not find a sentence that would suit my purpose.' 'I believe it, Sir, I believe it: as a composition it is greatly inferior to the old, which is replete with the most sublime and beautiful passages; if your music is at all equal to the words you have selected, your production will rank as one of the highest order.'

"Though Mr. Hall was great as a writer, and powerful in conversation, yet as a preacher he was inimitable. My townsman, Gerrard Andrews, Dean of Canterbury, was a fine orator. His style, like that of the Bishop of Llandaff, was bold and energetic. With a fine open pronunciation, and great good sense, he powerfully penetrated his hearers; but Mr. Hall impressed you with the idea that he was an inspired man. He began with hesitation, in a low and feeble tone. So great was the action of his mind in lessening the vital functions, that he could scarcely breathe. His voice 'trembled beneath the images his fancy created, and would have poured forth a more copious stream had it not been overawed by his imagination.' As he proceeded his voice gained strength and flexibility, his utterance became more rapid, and so near was his delivery, that I have distinctly heard twenty and thirty syllables in a breath. When he had got fairly into his subject, and had launched himself, it was a display of human intellect which no words can describe. His hemming cough then left him, and by falling back a little in his pulpit, he acquired a pendulum-like motion that seemed to steady him in his discourses. A person remarking to Mr. Hall that he reminded him of Mr. Robinson, of Cambridge, he replied, 'Sir, Mr. Robinson had a musical voice, and was master of all its intonations; he had wonderful self-possession, and could say what he pleased, when he pleased, and how he pleased; while my voice and manner were naturally bad, and far from having self-command, I never entered the pulpit without omitting to say something that I wished to say, and saying something that I wished unsaid. Besides all this, I ought to have known that for me to speak slow was ruin.' 'Why so?' 'I wonder that you, a student of philosophy, should ask such a question. You know, Sir, that force or momentum is conjointly as the body and velocity; therefore, as my voice is feeble, what is wanted in body must be made up in velocity, or there will not be, cannot be, any impression.' We have had all the short-hand writers from London to take down his sermons, but the moment (it might be said) he had got under weigh they invariably laid down their pens in amazement and despair. Indeed, nothing but an active mind and close attention could keep up with him, so as to take in his ideas as he uttered them; to write them down was impossible. His powers of amplification were unlimited; he would run through eight or ten epithets in a breath, each one enhancing the grandeur of the thought. When arrived at this state, it was evident he was dead to all external objects, and was revelling among the magnificent images of his fancy.

"When I called upon Mr. Hall I generally found

him with a book in one hand and a pipe in the other; and often in such agony with the pain in his back, that, to alleviate it, he would lay his whole length upon the floor; even in this position I have found him smoking and reading. He told me that he had more words of Latin and Greek than of his own language; and, in a conversation he had with Mr. Green, he said, 'Do you know, Sir, for the last five or six weeks, I have read from five o'clock in the morning till seven or eight at night. I mean literally reading, Sir, all that time, without ever going out, except now and then on an evening.' He looked pale; I said, 'Sir, you will only injure your health by such hard study.' 'Oh, Sir,' he replied, 'I find I am obliged to do so; I have no pleasure in walking out, and it occupies my mind; besides, Sir, you know I have many reading men in my congregation, and I must keep the upper hand. I should not like any of my hearers to know more than myself. I have given up reading modern publications, they are so verbose that I can get few ideas from them; yet when I take one up I cannot lay it down till I have read it through, Sir; then I am vexed and dissatisfied at the waste of time; besides, I like to go to the originals, Sir, and drink at the fountain of knowledge.'

That a man is no prophet in his own town, is confirmed by an anecdote here told. At the time when it was not uncommon for persons to go down from London by the mail to hear that extraordinary man, and return the next night, a gentleman residing at Leicester called on Mr. Gardiner to say, that on a late visit to London he had heard so much talk about Hall, that he wished to know who and what he was.

The following will, just now, have its application. In answer to an accusation that he had eulogized Priestley, then a sort of bugaboo, with which the especially loyal frightened little children, or rather grown children, Robert Hall observes—

'Dr. Priestley, it is acknowledged, was a Socinian; but it was not under that character that he was eulogized. It was as the friend of liberty, the victim of intolerance, and the author of some of the most brilliant philosophical discoveries of modern times, for which he was celebrated throughout Europe, and his name enrolled as a member of the most illustrious institutions; so that my eulogy was but a feeble echo of the applause which resounded from every civilized portion of the globe. And are we suddenly fallen back into the darkness and ignorance of the middle ages, during which the spell of a stupid and unfeeling uniformity, bound the nations in iron shackles, that it is become a crime to praise a man for talents which the whole world admire, and for virtues which his enemies confessed, merely because his religious creed was erroneous? If anything could sink orthodoxy into contempt, it would be its association with such gothic barbarity of sentiment, such repulsive meanness.'

The following anecdote of Dr. Parr is still more to the purpose:—

'On the Sunday we went to Warwick. I heard him (Dr. Rees), preach in the Unitarian Chapel, where he was honoured by the presence of Dr. Parr, who speaks thus of his sermons:—'I am sure that no personal partialities have influenced my judgment, in my estimation of the sermons which you gave to Mr. Parr. I have preached more than half of them. They guide me and they animate me as a preacher; they satisfy me as a critic.'

On one of his visits to London, Mr. Gardiner was requested to call and see a youth, one of the pupils at the Royal Academy of Music.

'So little do the Londoners know of their neighbours, that I was misdirected to the music-rooms, Hanover-square, instead of the Academy. However, I heard at a distance some musical sounds; I thought a bear was dancing in the street. Proceeding to the spot, I found the place I was in search of. Having rapped at the door, for the life of me I could not recollect the name of the boy. 'Did he sing or play?' I was asked. I could not tell. I might take a peep into the different rooms, and see if I could find him. In a large apartment were near twenty pupils, strumming upon as many piano-fortes, producing an incessant jingle. In the singing-room

they were solfaging in every kind of voice. Such a Babel I never wish to hear again. We then visited the violin department, the horrid scraping of which I could not endure. The horns were in a double closet, the oboes and flutes in the garret, and the trumpets in a cockloft under the skylight. In a small out-office in the yard the drummer was at work, and near him the trombone was darting his instrument down a long entry. In returning I was mightily struck by a loud voice practising a shake shut up in a shower-bath. My youth I could not find, but, just as I was departing, the porter bethought himself of the fagotto, when lo! on opening a door I beheld the object of my search on the cellar-steps, pumping on his bassoon with all his might in the dark.'

We have also some local anecdotes, which must serve for want of better:—

'The Woods of Lancashire are a distinguished family for character, wealth, and talent; the eldest son, John Wood, has been returned member of Parliament for Preston several times, and proved himself a steady supporter of civil and religious liberty. A laughable circumstance once took place upon a trial in Lancashire, where the head of the family, Mr. Wood senior, was examined as a witness. Upon giving his name, Ottiwell Wood, the Judge, addressing the reverend person, said, 'Pray, Mr. Wood, how do you spell your name?' The old gentleman replied,—

O double T
I double U
E double L
Double U
Double O D

Upon which the astonished lawgiver laid down his pen, saying it was the most extraordinary name he had ever met with in his life, and, after two or three attempts, declared he was unable to record it. The court was convulsed with laughter.'

In September, 1836, Lablache stopped at Leicester, on his way to Birmingham. It happened, that the Duke of Brunswick, who had just then gained some notoriety, by ascending with Mrs. Graham in her balloon, also stopped at the same inn, and while changing horses a considerable crowd assembled:—

'An old woman, seeing the enormous figure of Lablache mounted upon one of the carriages, with many others, took him for his Highness the Duke of Brunswick, and, putting on her spectacles, cried out, 'What! thou go in the balloon? Mercy on us! It's no wonder thou earnest down again.'

Occasionally, we pick up a travelling anecdote worth preserving. Here is a history, in little, of the family of Sir John Franklin, now the worthy governor of Van Diemen's Land:—

'At the time I visited Lincolnshire, thousands of acres in the fens produced nothing but reeds, peat, geese, and wild-fowl; and I never entered the White Hart at Spilsby, but I dined off a wild-duck; the finest thing, in my estimation, the country produces. I well recollect spending a winter's evening in this comfortable inn, and meeting with a fine young chivalric fellow, whose manners bespoke him no ordinary person. He was the eldest son of a shopkeeper in the place, of the name of Franklin; and though he had no opportunities of seeing the world but by his occasional trips to Manchester to buy cotton goods, he had acquired intelligence and manners that one would little expect to find in such a corner of the world. He invited me to breakfast, and I was much pleased with his two amiable sisters. In a recess, close to the fire, was a diminutive piano-forte, by which I introduced myself, playing a canonetta of Haydn's. Amongst the ladies' drawings, I was shown a portrait of a brother then studying in Cambridge. This gentleman afterwards resided in my own town, became eminent at the bar, arrived at the title of Sir William Franklin, and died chief judge in India. My heroic friend, the shopkeeper, died soon afterwards; but another brother I then noticed serving behind the counter, is now, I believe, the celebrated Sir John Franklin, of the North Pole.'

Speaking of the wonderful improvements in machinery as applied to manufactures within his recollection, Mr. Gardiner observes—

'The private wealth of the present Mr. Arkwright has grown to such an enormous sum, by his unostentatious mode of living, that excepting Prince Esterhazy, he is the richest man in Europe. A few years back I met his daughter, Mrs. Hurst, of Derbyshire, on a Christmas visit at Dr. Holcomb's, and she told me that a few mornings before, the whole of her brothers and sisters, amounting to ten, assembled at breakfast at Willsey Castle, her father's mansion. They found, wrapt up in each napkin, a ten thousand pound bank-note, which he had presented them with as a Christmas-box. Since that time I have been informed that he has repeated the gift, by presenting them with another hundred thousand pounds.'

Of the Strutts, the early associates of Arkwright, we are told—

'John, the son of Mr. George Strutt, who resides at Belper, possesses a refined musical taste, and has rendered his neighbourhood as famous in that science as any district in Germany. * * * An idea of the magnitude of their concerns may be gathered from the following circumstances:—About the year 1820, wishing to retire from business, they proposed to any persons who would purchase their works at a valuation, that they would give the parties a bonus of 150,000*l.* To give a higher taste to the work-people at Belper, Mr. John Strutt has formed a musical society, by selecting forty persons, or more, from his mills and workshops, making a band of instrumental performers and a choir of singers. These persons are regularly trained by masters, and taught to play and sing in the best manner. Whatever time is consumed in their studies, is reckoned into their working hours. On the night of a general muster you may see five or six of the forge-men, in their leather aprons, blasting their terrific notes upon ophicleides and trombones. Soon after the commencement of this music-school it was found that the proficients were liable to be enticed away, and to commence as teachers of music. To remedy this, the members of the orchestra are bound to remain at the works for seven years. Mr. Strutt has ingeniously contrived an orchestra, with the desks and boxes containing the instruments, to fold and pack up, so that, with the addition of a pair of wheels, the whole forms a carriage, and, with an omnibus for the performers, he occasionally moves the *corps de musique* to Derby, or the surrounding villages, where their services are required for charitable occasions. The liberality with which this musical establishment is supported is as extraordinary as its novelty. As an incentive to excellence, when he visits town, he occasionally takes half-a-dozen of his cleverest people with him, who are treated to the opera and the concerts to hear the finest performers of the age.'

The book is illustrated, after a novel fashion, with more than a hundred songs, glees, &c.—perhaps the most valuable part of its contents.

History of the Jesuits—[*Constitutiones Societatis Jesu*]. Fleischer, Leipzig.

DURING the recent debates on Serjeant Talfourd's Copyright Bill, it was stated that Dr. Southey had projected a history of the Monastic orders, but was deterred from undertaking it, by the certainty that his labours would not be adequately remunerated. His abandonment of this project is, to us, a subject of deep regret. There is hardly a subject connected with historical literature which would so forcibly illustrate the strength and the weakness of the human mind; and there is not one more obscured by ignorance and misrepresentation, by indiscriminate eulogy on one side, and sweeping condemnation on the other. Although the order of the Jesuits came into existence at the time when the public mind had been roused from the long lethargy of the dark ages, though the course and progress of the society have been watched by the whole of civilized Europe, yet every incident in the origin and history of the order has been the theme of some learned, and very much unlearned, controversy, until truth has been buried under a mass of declamation. In considering the subject, therefore, we shall pay no regard to the suggestions of interested partisans, but shall be guided

in our researches by such indications as the subject itself suggests. It shall be our object to collect facts, and leave the inferences from those facts to be deduced by others.

Monachism originated in the East: it was disregarded in the western churches until St. Athanasius came to Rome, A.D. 340, to solicit the aid of the Pope and other bishops of the West, in his struggle against the Arians. During his residence in Rome, he published the life of St. Anthony, the most celebrated hermit that had yet appeared. The book produced an extraordinary sensation; it was a sort of Christian romance, the first which had appeared among the Latins; and Athanasius consequently deserves the credit of having founded a new school of literature, which has been most prolific and popular. It was from this book that St. Jerome, who afterwards laboured in the same cause, derived his history of St. Paul, the first hermit, the travels of St. Anthony to visit this hero of solitude, the story of the raven which daily supplied the hermit with food, and the edifying account of the two lions who dug his grave, and gave him honourable burial.

The description of such miracles, received with implicit credit, induced several of the weak and credulous to practise voluntary austerities, and to make private vows of celibacy; and St. Jerome wrote and preached in favour of this new system. St. Benedict, however, was the first who established regular monasteries: he published his celebrated rule A.D. 515; and it must be confessed that his legislation was more sound, humane, and reasonable, than that of any of the preceding fathers. His great object was manifestly to prevent the indulgence of that indolent contemplation, which had produced so much evil in the monasteries of Asia, and threatened to produce a similar abundance of fanatical speculations among the solitaries of Europe. He insisted that the monks should be labourers; and he established his monasteries, like colonies, in the midst of the dense forests, by which Europe was then covered, and forced them to cultivate the soil. By these means Benedict secured the tranquillity of the first monks, and made the fortune of their successors. Monasteries multiplied and grew rich; monks began to interfere in the affairs of state; they sought to become masters of kings, and not unfrequently rivals of popes; the council of Lateran forbade the multiplication of monastic orders; and Innocent III. complained of the monks of Clervaux, in the words of Scripture, "Jehurun waxed fat, and kicked." At this crisis St. Francis proposed a new order of monastics, whose members should be distinguished by vows of absolute poverty, and whose life should be passed in begging and preaching. In spite of the decrees of the Council, Innocent III. sanctioned an institution, whose advantages he could easily appreciate: the popes, he saw, would be enabled to support a spiritual militia for the defence of the church in every country in Europe, without expense or difficulty; and he could keep the discipline perfect, by insisting that the superiors of all the mendicant orders should reside in Rome; and it is of importance to observe, that the superiors or heads of all the ancient monastic orders, the Benedictines, the Bernardines, the Clunists, &c. always avoided residing within the dominions of the pope; while every superior of the Mendicant orders invariably remained in Rome.

The artifices adopted to render the Mendicant orders popular, were equally criminal and ridiculous; the pious frauds of the Franciscans were so gross that they could only have succeeded in the darkest ages. A huge volume was published on 'The Conformities between St. Francis and Jesus Christ,' in which the parallel was drawn so precise, that the saint was declared to have on

his body imprints of the wounds inflicted at the crucifixion. Pretended miracles, revelations, and relics abounded; the bones of saints who never existed were produced; a blundering monk, mistaking *St. Alm.* (an abbreviation simply signifying "the holy almanac,") for a man's name, added St. Almachius to the calendar; and ere long a part of the saint's skull was added to the treasure of one church, and his leg and arm to another.

It is too commonly supposed that no opposition was made to those abuses before the days of Martin Luther; but the fact is, that the Mendicant orders were vigorously opposed by the secular clergy from the first moment of their institution. Matthew Paris assails them as fiercely as any modern historian of Popery; Reuchlin waged war against them without truce or intermission; and the author of 'Epistolæ Obscurorum Virorum' covered them with immortal ridicule. Chaucer, Boccaccio, and Erasmus, without resigning their claim to orthodoxy, exposed the ignorance, the presumption, and the mischievous interference of these meddling friars, who aimed at the mastery of all affairs, public and private, from the government of a kingdom to the management of a household.

Now it has always appeared to us a curious problem, why it is that the Jesuits have been the theme of almost universal reprobation; whilst the Mendicant orders, which history exhibits as more culpable, and common sense shows to be equally dangerous, have escaped almost without censure. Self-renunciation, implicit obedience, immediate allegiance to the Holy See, are common to the Cordeliers, the Carmelites, the Jacobins, and the Jesuits. They are all equally soldiers of the Pope, with this difference only, that the Jesuits formed a disciplined body, while the rest were only fit for guerrilla warfare. Yet in every struggle made against the Jesuits, we find monks of these orders among their most bitter opponents; and even the Dominicans, with the abominations of the Inquisition on their consciences, and the casuistry of their Saint Thomas ever present to their memories, have been loud in condemning the unsocial principles and equivocation of the Jesuits.

The time in which the order was instituted appears to solve the problem. The other orders arose in ages of darkness and ignorance; their privileges were ratified by silent prescription, and had, in the course of time, accommodated themselves, in some degree, to existing institutions. But Jesuitism appeared in an age of light and knowledge, when men were able and willing to criticize its nature and tendency: not only Protestants but Roman Catholics saw the danger of establishing papal garrisons throughout Europe, and sanctioning an institution which must necessarily be the rival of civil government. Bishops and parliaments protested against the admission of the order into their dioceses and states;—true, the constitution of the other orders was equally adverse to the laws of the state and the church; but men will submit to an old abuse who will not endure a new one: and besides, the weapons of the preaching friars were antiquated and rusty—their tactics belonged to a former age; while the Jesuits possessed arms of the newest pattern, and discipline superior to any yet practised. The Dominicans, Cordeliers, Augustinians, &c. had motives equally powerful to oppose the Jesuits: they saw with indignation, at the very moment when the gains of the monastic orders began to be restricted, a fresh host of claimants demanding to share in them; and they had the art to concentrate against these new rivals all the jealousy which Protestants and Roman Catholics generally and justly felt against all the bodies of the papal militia.

These preliminary observations seem necessary to show the nature of the connexion between the history of Jesuitism and that of the Church, and the origin of the prejudices existing against the society. We shall now turn to the life of its founder, and the circumstances which led to the establishment of the order.

Ignatius Loyola was a gentleman of Biscay; he entered the army, and had his leg broken by a stone at the siege of Pampeluna, A.D. 1521; the leg was set by an unskilful surgeon, and threatened to produce personal deformity, to prevent which, Loyola, who was rather vain of his person, had the courageous weakness to cause the leg to be broken and set a second time. The operation failed, and he continued lame for life. While confined to his bed, he wished to amuse himself with some of the romances of chivalry so popular in Spain before the publication of Don Quixotte; none could be found in the house, but their place was supplied by a work called 'The Flowers of Sanctity,' which contained the miraculous histories of St. Anthony, St. Francis, and St. Dominic. The perusal of this volume, which we may remark is still popular in Spain, inspired him with visions of spiritual chivalry quite as romantic as those which guided the hero of Cervantes, and, in some respects, of the same nature. He declared himself the Knight of the Virgin Mary, and, to do all things in proper order, proceeded to keep his vigil of arms in the monastery of Montserrat. On his road he met a Moor, with whom he entered into a sharp controversy on the mystery of the Incarnation, but the Mussulman was a better logician than the enthusiast, and Ignatius, completely silenced, turned off the road to conceal his indignation. Immediately afterwards his conscience reproached him for having permitted a blasphemer to escape; he turned back, and coming to a place where two roads met, threw the reins on the neck of his mule, that Providence might determine whether he should slay the Mussulman or not. Luckily the mule turned into a different road from that which the Moor had taken, and this event is recorded among the miracles of St. Ignatius. Having performed his vigil, he consecrated his weapons to the Virgin, and covering himself with rags undertook various pilgrimages, in the course of which he visited Jerusalem. Soon after his return he published a work entitled 'Spiritual Exercises,' so full of absurdity, that one of the few blunders committed by the Jesuits was, that they did not allow it to sink quietly into oblivion, but recommended its perusal, and used every effort to give it general circulation.

On his return to Spain, Loyola was seized with the ambition of becoming a celebrated preacher; his ignorance, however, was a formidable obstacle, and to overcome this, at the age of thirty-three, he went to school, and began to learn the rudiments of Latin. But learning was a work of time, and Loyola could not wait; he began to teach while yet a scholar, and his singular sermons attracted crowds of auditors. The Inquisition took alarm at the novelty, and Ignatius, after having been frequently imprisoned by the followers of St. Dominic, thought it prudent to quit Spain, and he went to pursue his studies in the University of Paris.

In Paris, Loyola made converts, or rather disciples, of six of his fellow pupils:—Francis Xavier, subsequently canonized as a saint and designated the apostle to the Indies; Laines, the successor of Loyola in the presidency of the order; Salmeron, whose writings have been proscribed by the Inquisition as heretical; Bobadilla, Rodriguez, and Lefebvre, remarkable for nothing but their fanaticism and credulity. The first project of this infant society was sufficiently extravagant; it was forthwith to undertake the

conversion of the Turks, and they plighted their faith to make the effort in a chapel at Montmartre, on the night of the 15th of August, 1554.

From Paris Loyola proceeded to Rome, preaching at every favourable opportunity on the road, making few converts and many enemies. He obtained an interview with the Pope, and submitted to him his plans for the formation of a new religious society. Paul III. saw, at a glance, the advantages which the Holy See would derive from such an institution, and he legally established the society, by a bull dated the 27th of September, 1540. Loyola was nominally employed to prepare the rules of the order, but the task really devolved upon Laines and Salmeron, men of superior talents, who were able to arrange the materials, collected at hazard by fanaticism, into an orderly and permanent code.

The rest of the life of Ignatius is identified with the history of the order he founded; our readers would derive neither pleasure nor profit from a recital of his pretended miracles and absurd visions. He died at the age of sixty-five, on the last day of July 1556, and his memory has been ever since the theme of extravagant eulogy and equally extravagant satire. His disciples have made him a saint, which, of course, was easy enough; but they also wish to make him a great man, which is quite a different matter. He was merely a visionary enthusiast, whose zeal was wasted, until it was secretly directed by more powerful minds. The enemies of the Jesuits describe Ignatius as a crafty politician; it appears to us that more able statesmen might be found in St. Luke's. The biography of Loyola has employed the pens of more than thirty different authors, a greater miracle, by the way, than any one of them has recorded, and no one of them has attributed to Loyola a sentiment or expression manifesting superior acuteness or intelligence.

We have already said, that the leading principles of the Jesuit constitution were the same as those which had been long before established in the orders founded by St. Francis and St. Dominic, but there were some points of difference, which it is material to notice. The superiors of the Mendicant orders possessed a very limited authority: the power of the general of the Jesuits was unlimited; he had not to consult chapter, preceptory, or congregation, and there was no one who could of right claim admission to his councils. He had, moreover, the power of dismissing from the order any members who were unfit to support its interests; and, finally, he could dispense with the long and fatiguing ritual, the repetitions of masses, rosaries, and legends, imposed upon the other monastic orders. The Jesuits were encouraged to undertake any employment for which their tastes and talents were suited; they were exhorted to cultivate the arts and sciences; and it is unnecessary to add, that their body contained some of the most eminent men in literature and philosophy during the seventeenth and eighteenth centuries. But these advantages, great as they were, did not give the Jesuits so complete a superiority as they derived from their disinterested superintendence of the instruction of youth. Their schools, gratuitously open to all, afforded an education infinitely superior to any that could be obtained in the universities of France, Spain, or Catholic Germany; and the influence which they acquired by these means was honourably won, though it was sometimes unfairly exercised. Not less creditable to them, was their rule prohibiting the acceptance of fees for the performance of religious offices. We find in the history of the Council of Trent, that several bishops declaimed with great vigour on the scandal of making baptisms, marriages, masses, and burials

matters of traffic, and that nearly all who were present lamented the abuse. But no remedy was devised.

The enemies of the Jesuits asserted that the gratuitous instruction of youth and performance of religious offices were not disinterested acts of benevolence, but were artful means for obtaining political influence. There was truth in the accusation, but the same means could have been equally employed by their adversaries; and the answer of the Spanish Jesuit to the bishop of Salamanca, "Go and do thou likewise," is a very conclusive defence.

The last difference between the Jesuits and the other monastic orders, was the vow of implicit obedience to the Pope. This secured them the protection of the Holy See, although the pontiffs sometimes found that there was a reservation in the promised allegiance, which greatly diminished its value.

From what we have said, it is manifest that the great object of the Jesuit institution was to maintain the temporal power of the papacy, and realize, if possible, Hildebrand's great scheme of a European Theocracy. Had such a society existed in the time of Gregory VII., it is possible that the project of that eminent pontiff might have succeeded; but the Jesuits came too late, and the history of their struggles is a powerful example of the inutility of all efforts to defend worn-out institutions against the steady progress of advancing intelligence.

Winter Studies and Summer Rambles in Canada.
By Mrs. Jameson. 3 vols. London, Saunders & Otley.

We infer from the preface, that Mrs. Jameson has some misgivings as to the reception of this work—for ourselves, we have no doubt whatever that the public will be greatly disappointed. Our opinion has no reference to its literary merits. Had it been announced simply as 'Winter Studies and Summer Rambles,' it would have received its due commendation from the critics; have passed quietly into the hands of the literary public, and been read and admired by such persons as delight in works of its class. But 'Winter Studies and Summer Rambles IN CANADA,' is "another guess" sort of title, and holds out temptations to purchasers of a very different taste and temper—persons who will hurry anxiously over its pages in search of information relating to those great questions which just now excite so stirring an interest among us—and to whom, her speculations on Oehlenschläger's *Correggio*—Goethe's *Tasso*, *Iphigenia*, and *Clavigo*—Grillparzer's *Sappho* and *Medea*—Sternberg's novels—Chapters on 'Goethe and Eckermann'—Goethe's 'Last Love'—Goethe's 'Table Talk'—His ideas on the position of women, will be "caviare to the general." However, it is our business to gratify the eager public, so far as is in our power; we shall therefore proceed at once to such parts of the work as have reference to the subjects of more immediate interest.

Mrs. Jameson, in the very preface, where she apologizes for the omissions we have referred to, shows how well able she was, had it pleased her, to have written a work on Canada, which would have been most welcome:—

"These notes were written in Upper Canada, but it will be seen that they have little reference to the politics or statistics of that unhappy and mismanaged, but most magnificent country. Subsequently I made a short tour through Lower Canada, just before the breaking out of the late revolt. Sir John Colborne, whose mind appeared to me cast in the antique mould of chivalrous honour, and whom I never heard mentioned in either province but with respect and veneration, was then occupied in preparing against the exigency which he afterwards met so effectively. I

saw, of course, something of the state of feeling on both sides, but not enough to venture a word on the subject. Upper Canada appeared to me loyal in spirit, but resentful and repining under the sense of injury, and suffering from the total absence of all sympathy on the part of the English government with the condition, the wants, the feelings, the capabilities of the people and country. I do not mean to say that this want of sympathy now exists to the same extent as formerly; it has been abruptly and painfully awakened, but it has too long existed. In climate, in soil, in natural productions of every kind, the upper province appeared to me superior to the lower province, and well calculated to become the inexhaustible timber-yard and granary of the mother country. The want of a sea-port, the want of security of property, the general mismanagement of the government lands—these seemed to me the most prominent causes of the physical depression of this splendid country, while the poverty and deficient education of the people, and a plentiful lack of public spirit in those who were not of the people, seemed sufficiently to account for the moral depression everywhere visible. Add a system of mistakes and maladministration, not chargeable to any one individual, or any one measure, but to the whole tendency of our Colonial government; the perpetual change of officials, and change of measures; the fluctuation of principles destroying all public confidence, and a degree of ignorance relative to the country itself, not credible except to those who may have visited it;—add these three things together, the want of knowledge, the want of judgment, the want of sympathy, on the part of the government, how can we be surprised at the strangely anomalous condition of the governed?—that of a land absolutely teeming with the richest capabilities, yet poor in population, in wealth, and in energy!"

From a paper on Toronto, we extract the following general reflections on the state of Society:

"There reigns here a hateful factious spirit in political matters, but for the present no public or patriotic feeling, no recognition of general or generous principles of policy: as yet I have met with none of these. Canada is a colony, not a country; it is not yet identified with the dearest affections and associations, remembrances and hopes of its inhabitants: it is to them an adopted, not a real mother. Their love, their pride, are not for poor Canada, but for high and happy England; but a few more generations must change all this. We have here Tories, Whigs, and Radicals, so called; but these words do not signify exactly what we mean by the same designations at home. You must recollect that the first settlers in Upper Canada were those who were obliged to fly from the United States during the revolutionary war, in consequence of their attachment to the British government, and the soldiers and non-commissioned officers who had fought during the war. These were recompensed for their losses, sufferings, and services, by grants of land in Upper Canada. Thus the very first elements out of which our social system was framed, were repugnance and contempt for the new institutions of the United States, and a dislike to the people of that country,—a very natural result of foregone causes; and thus it has happened that the slightest tinge of democratic, or even liberal principles in politics, was for a long time a sufficient impeachment of the loyalty, a stain upon the personal character, of those who held them. The Tories have therefore been hitherto the influential party; in their hands we find the government patronage, the principal offices, the sales and grants of land, for a long series of years. Another party, professing the same boundless loyalty to the mother country, and the same dislike for the principles and institutions of their Yankee neighbours, may be called the Whigs of Upper Canada; these look with jealousy and scorn on the power and prejudices of the Tory families, and insist on the necessity of many reforms in the colonial government. Many of these are young men of talent, and professional men, who find themselves shut out from what they regard as their fair proportion of social consideration and influence, such as, in a small society like this, their superior education and character ought to command for them. Another set are the Radicals, whom I generally hear mentioned as 'those scoundrels,' or 'those rascals,' or with some epithet expressive of the utmost contempt and dis-

gust. They are those who wish to see this country erected into a republic, like the United States. A few among them are men of talent and education, but at present they are neither influential nor formidable. There is among all parties a general tone of complaint and discontent—a mutual distrust—a languor and supineness—the causes of which I cannot as yet understand. Even those who are enthusiastically British in heart and feeling, who sincerely believe that it is the true interest of the colony to remain under the control of the mother country, are as discontented as the rest: they bitterly denounce the ignorance of the colonial officials at home, with regard to the true interests of the country: they ascribe the want of capital for improvement on a large scale to no mistrust in the resources of the country, but to a want of confidence in the measures of the government, and the security of property."

On the proposed union of the provinces, Mrs. Jameson observes:—

"The project of uniting them into one legislature, with a central metropolis, is most violently opposed by those whose personal interests and convenience would suffer materially by a change in the seat of government. I have heard some persons go so far as to declare, that if the union of the two provinces were to be established by law, it were sufficient to absolve a man from his allegiance. On the other hand, the measure has powerful advocates in both provinces. It seems, on looking over the map of this vast and magnificent country, and reading its whole history, that the political division into five provinces, each with its independent governor and legislature, its separate correspondence with the Colonial office, its local laws, and local taxation, must certainly add to the amount of colonial patronage, and perhaps render more secure the subjection of the whole to the British crown; but may it not also have perpetuated local distinctions and jealousies—kept alive divided interests, narrowed the resources, and prevented the improvement of the country on a large and general scale?"

We hope that our preparations for border warfare generally, are not shadowed forth in the following observations, made on a visit to Niagara:—

"The opposite shore, about a quarter of a mile off, is the State of New York. The Americans have a fort on their side, and we also have a fort on ours. What the amount of their garrison may be I know not, but our force consists of three privates and a corporal, with adequate arms and ammunition, i.e. rusty firelocks and damaged guns. The fortress itself I mistook for a dilapidated brewery."

While considering these military matters, we may introduce a sketch of the militia on a field day:—

"The whole house was in unusual bustle, for it was the 4th of June, parade day, when the district militia were to be turned out; and two of the young men of the family were buckling on swords and accoutrements, and furbishing up helmets, while the sister was officiating with a sister's pride at this military toilette, tying on sashes and arranging epaulettes; and certainly, when they appeared—one in the pretty green costume of a rifleman, the other all covered with embroidery as a captain of lancers—I thought I had seldom seen two finer-looking men. After taking coffee and refreshments, we drove down to the scene of action. On a rising ground above the river which ran gurgling and sparkling through the green ravine beneath, the motley troops, about three or four hundred men, were marshalled—no, not marshalled but scattered in a far more picturesque fashion hither and thither: a few log-houses and a saw-mill on the river-bank, and a little wooden church crowning the opposite height, formed the chief features of the scene. The boundless forest spread all around us. A few men, well mounted, and dressed as lancers, in uniforms which were, however, anything but uniform, flourished backwards on the green sward, to the manifest peril of the spectators; themselves and their horses, equally wild, disorderly, spirited, undisciplined: but this was perfection compared with the infantry. Here there was no uniformity attempted of dress, of appearance, of movement; a few had coats, others jackets; a greater number had neither coats nor jackets, but appeared in their shirt-sleeves,

white or checked, or clean or dirty, in edifying variety! Some wore hats, others caps, others their own shaggy heads of hair. Some had firelocks; some had old swords, suspended in belts, or stuck in their waistbands; but the greater number shouldered sticks or umbrellas. Mrs. M*** told us that on a former parade day she had heard the word of command given thus—'Gentlemen with the umbrellas, take ground to the right! Gentlemen with the walking-sticks, take ground to the left!' Now they ran after each other, elbowed and kicked each other, straddled, stooped, chattered; and if the commanding officer turned his back for a moment, very coolly sat down on the bank to rest. Not to laugh was impossible, and defied all power of face. Charles M. made himself hoarse with shouting out orders which no one obeyed, except, perhaps, two or three men in the front; and James, with his horsemen, flourished their lances, and galloped, and cantered, and curvetted to admiration. * * * The parade day ended in a drunken bout and a riot, in which, as I was afterwards informed, the colonel had been knocked down, and one or two serious and even fatal accidents had occurred; but it was all taken so very lightly, so very much as a thing of course, in this half-civilised community, that I soon ceased to think about the matter."

A question which has given rise to much angry discussion in Canada, relates to the appropriation of the Clergy Reserves:—

"There are," says Mrs. J., "great differences of opinion, and a good deal of bitterness of spirit, prevailing on this subject, so often brought under discussion, and as yet unsettled. When Upper Canada was separated from the Lower Province (in 1791) one-seventh part of the lands was set apart for the maintenance of the clergy, under the name of Clergy Reserves: and the Church of England, as being the church by law established, claimed the entire appropriation of these lands. The Roman Catholics, under the old conditions by which the maintenance of their church was provided for on the conquest of the colony, also put in their claim, as did the Presbyterians on account of their influence, and the Methodists on account of their number. The inhabitants, meantime, through the legislature, petitioned the government, that the whole of the clergy reserves should be appropriated to the purposes of education, for which the funds already provided are wholly inadequate, and are ill managed besides—but of this hereafter. If the question had been left to be settled by the House of Assembly then sitting, the Radicals of 1832, there is no doubt that such would have been the destination of these reserves, which now consist of about two millions of acres out of fourteen millions, settled or in course of cultivation, and indefinitely increasing as more and more land is redeemed from the unmeasured, interminable forest. The government at home sent over to the legislature here a session of the crown lands, and a recommendation to settle the whole question; but we have now a House of Assembly differently constituted from that of 1832, and the preponderance is altogether the other way. I am now aware that there exists three parties on this subject:—First, those who would appropriate the whole of these reserves solely to the maintenance of the Church of England. This is a small but zealous party—not so much insisting on their own claim, as on the absolute inconsistency and unrighteousness of allowing any other claim. A second party represent that the Church of England consists of but a small number of the colonists; that as no profession of belief (quakerism excepted) can exclude a man from the provincial legislature, so each religion tolerated by the state should be by the state maintained. They exclaim against disuniting religion and education, and insist that the reserves should be divided in shares proportionate to the number of members of each church,—among the Episcopalians, Presbyterians, Roman Catholics, Wesleyan Methodists, and Baptists. This party is numerous, but not unanimous. In hostility to the exclusive pretensions of the episcopal church they are agreed, but they seem to agree in nothing else; and some numerous and respectable sects are altogether excluded. A third party, and by far the most numerous, require that the maintenance of the clergy should be left, as in the United States, to the voluntary aid of their congregation, and the entire produce of the lands reserved for the education of the people."

Another question of stirring interest, relates to the establishment of an endowed University:

"Forty years ago, in 1797, the establishment of such an institution was recommended in an address from the provincial legislature to the British government, but it was not till 1828 that the charter was sent over. On this occasion, the legislative council thanked his majesty's government humbly and gratefully for such a munificent proof of paternal regard. The House of Assembly, on the contrary, made their gratitude conditional—'provided that the principles upon which the charter has been founded shall, upon inquiry, prove to be conducive to the advancement of true learning and piety, and friendly to the civil and religious liberty of the people.' In what might consist 'the civil and religious liberty of the people' was not so easily agreed. The first charter, modelled after those of our English universities, was deemed too exclusive for a young country like this, and became a source of contention and dissatisfaction. The bills to alter and amend the terms of the charter sent up by the House of Assembly were always thrown out by the legislative council, and thus matters remained until this session. The Act just passed abolishes the necessity of any religious test or qualification whatever in those who enter as scholars, and places the establishment under the partial control of the judges and legislature, instead of the exclusive direction of the clergy."

An important measure often discussed, but not yet decided, has reference to the method of granting lands. Mrs. Jameson states, that our policy in this matter is such, as to render it difficult for aliens to buy or hold lands, and that even to British subjects, the terms are not so favourable as in the United States; in proof, she mentions, that in the years 1835 and 1836, the number of emigrants who passed through Canada to the Western States, was estimated at 200,000! One party, therefore, is strongly in favour of a law which should encourage settlers from all parts of the world; while another, equally strong, is opposed to it—believing that such an inrush of republicans from the neighbouring States, would be the consequence, as must endanger the present government, and lead to a separation from the parent country; and they refer to Texas in proof.

We have now run hastily through this work for such facts and opinions as bear immediately on the great questions at issue in Canada: reserving the larger and better portion for future and more leisurely consideration.

OUR LIBRARY TABLE.

GEOLOGICAL MAPS.—*An Index Geological Map of the British Isles*, by John Phillips, F.R.S., G.S., Professor of Geology in King's College, engraved by J. W. Lowry.—*A Map of the United Kingdom of Great Britain and Ireland*, by James Wild, Geographer to Her Majesty.—*Gilbert's Geological Map of England and Wales*, 1838, in Nos. XIV. and XV. of the 'Wonders of the World.'—It is with great pleasure that we introduce to our readers the titles of three geological maps of the British islands; which, from the different prices at which they are published, varying from a guinea to a couple of pence, are adapted to the different circumstances of the persons interested in this important study. Prof. Phillips, besides putting his name to the map, which must at once be a passport to all geologists for its general accuracy, gives usually the authority from where the details are taken; thus, Ireland is from Mr. Griffith's large unpublished map and Mr. Weaver's chart; Scotland from Dr. McCulloch's map, the memoirs of Professor Jameson, Boie, Murchison, and Sedgwick, and from the communications of several friends; the Shetland Islands, from Dr. Hibbert's, Ware works; Anglesea, from Prof. Henslow; Isle of Man, from Prof. Henslow and personal examination in England. The author states he has personally investigated nearly the whole region north of a line drawn from Liverpool to Peterborough, and he has consulted the works and manuscripts of Prof. Sedgwick for Lancaster and the lake districts, Mr. Smith for the English counties, Mr. Murchison for the Silu-

METEOROLOGICAL JOURNAL FOR NOVEMBER.

KEPT BY THE ASSISTANT SECRETARY AT THE APARTMENTS OF
THE ROYAL SOCIETY, BY ORDER OF THE PRESIDENT AND COUNCIL.

1838. Nov.	9 o'clock, A.M.			3 o'clock, P.M.			Dew Point at 9 A.M. at 42° Fahr.	Diff. of Wetland and Thermometer.	External Thermometers.				Rain in inches. at 9 A.M.	Direction of the Wind at 9 A.M.	REMARKS.
	Barometer uncorrected.		Att. Ther.	Barometer uncorrected.		Att. Ther.			Fahrenheit.		Self-registering				
	Flint Glass.	Crown Glass.		Flint Glass.	Crown Glass.				9 A.M.	3 P.M.		Lowest			
T 1	29.420	29.416	48.3	29.300	29.294	49.3	42	03.5	48.7	47.7	39.6	49.2	.383	W	{A.M. Cloudy—light wind—heavy rain early. P.M. Fine—light clouds. Evening, Fine and clear.
○ F 2	29.358	29.352	46.2	29.250	29.246	47.6	40	02.7	41.7	46.8	38.7	51.0	.077	S	{A.M. Fine—light clouds with occasional rain. P.M. Fine—light clouds and wind. Evening, Cloudy—light rain.
S 3	29.464	29.458	44.8	29.300	29.246	45.9	38	02.6	39.8	45.5	36.4	48.2	.038	SSW	Overcast—lt. brisk wind throughout the day. Ev. Light steady rain.
⊙ 4	28.848	28.844	45.9	28.800	28.796	48.0	41	03.2	45.6	49.5	40.6	47.9	.133	S	{A.M. Cloudy—light fog and wind. Light rain, with rain, evening, Overcast—very light rain.
M 5	29.156	29.150	46.8	29.306	29.300	47.9	42	02.4	46.4	49.4	40.7	51.2	.050	SW	Overcast—light rain & wind throughout the day. Ev. The same.
T 6	29.722	29.716	45.8	29.710	29.704	46.8	38	01.8	40.4	48.3	38.9	50.3		W	{A.M. Fine and cloudless—light fog and wind. P.M. Fine—light clouds. Evening, Rain, with very high wind.
W 7	29.462	29.456	48.8	29.424	29.416	51.9	45	02.2	53.7	56.7	40.9	54.4	.166	SE var.	{A.M. Overcast—lt. rain—high wind. Very high wind during the night. P.M. Fine—lt. clouds & wind. Ev. Light rain.
T 8	29.554	29.550	51.6	29.534	29.528	52.2	46	03.3	50.4	53.8	49.3	57.7	.011	SW var.	{A.M. Fine & cloudless—lt. wind. P.M. Cloudy. Ev. Overcast—lt. rain.
F 9	29.370	29.364	50.8	29.438	29.432	51.4	45	02.4	46.3	49.8	46.3	54.7	.250	WNW	{A.M. Overcast—light rain and wind. P.M. Fine—light clouds & wind. Evening, Fine and starlight.
S 10	29.708	29.702	47.4	29.746	29.740	48.3	42	02.9	43.8	46.8	39.5	50.3	.061	SW	A.M. Fine—light clouds and wind. P.M. Cloudy. Ev. Fine & starlight.
⊙ 11	29.654	29.648	44.3	29.604	29.600	44.2	36	01.2	33.4	40.5	33.6	48.0		W	A.M. Thick fog—lt. wind. P.M. Overcast—very lt. rain. Ev. Ditto.
M 12	30.096	30.090	41.7	30.176	30.168	43.4	35	02.8	37.9	45.0	37.3	41.6		N	Fine—light clouds and wind throughout the day. Ev. Fine & clear.
T 13	30.424	30.416	40.8	30.384	30.378	42.4	36	02.6	37.9	46.8	35.7	46.6		N	{Fine and cloudless—light wind throughout the day. Evening, Fine & clear.
W 14	30.250	30.242	39.9	30.134	30.126	41.8	34	01.7	37.8	45.2	35.3	47.7		N	{Fine and cloudless—light fog with brisk wind nearly the whole of the day. Evening, Overcast—deposition.
T 15	29.924	29.918	42.3	29.816	29.808	43.0	38	01.5	42.0	44.4	38.2	46.7		E	Thick fog—deposition throughout the day. Evening, Overcast.
F 16	29.698	29.694	44.8	29.658	29.652	45.6	41	02.1	43.7	46.3	41.8	45.2		E	Overcast—light fog and wind nearly the whole day. Ev. Thick fog.
● S 17	29.746	29.740	44.7	29.720	29.714	45.4	38	01.5	41.8	45.8	41.0	46.7		S	Light fog throughout the day. Ev. Overcast—light steady rain.
⊙ 18	29.632	29.624	45.2	29.650	29.646	46.0	40	01.0	43.7	44.6	42.0	46.7	.261	N	Overcast—lt. rain and wind throughout the day. Ev. Continued rain.
M 19	29.566	29.560	44.8	29.480	29.474	43.7	39	00.5	40.0	38.7	40.8	45.0	.327	NE	Overcast—light rain—high wind throughout the day. Ev. The like.
T 20	29.656	29.650	41.9	29.668	29.660	42.3	36	02.1	38.8	39.8	37.8	39.8	.116	NNE	Overcast—high wind throughout the day. Evening, The same.
W 21	29.410	29.404	40.9	29.324	29.320	41.3	36	01.0	38.7	40.3	36.4	40.7		NE	Overcast—brisk wind throughout the day. Evening, Light rain.
T 22	29.166	29.160	42.7	29.212	29.206	44.7	40	00.8	44.4	47.3	38.4	45.3	.122	NE	{A.M. Overcast—light fog—rain & wind. P.M. Cloudy. Evening, The same.
F 23	29.514	29.506	44.9	29.528	29.524	45.0	40	02.0	43.7	45.7	42.7	47.5	.033	NE	{A.M. Cloudy—lt. brisk wind. P.M. Overcast. Ev. Light fog.
S 24	29.568	29.562	41.8	29.636	29.632	41.7	35	03.1	38.8	38.7	37.6	44.3		NNE	{Overcast—brisk wind throughout the day. Evening, Fine & clear—sharp frost.
⊙ 25	29.994	29.986	37.9	30.004	30.000	38.0	34	02.1	33.3	38.0	32.4	39.6		N	{A.M. Light fog. P.M. Overcast. Ev. Fine and clear—sharp frost.
M 26	29.880	29.874	36.2	29.888	29.882	38.7	28	02.0	32.7	32.4	32.5	37.8		E	{A.M. Cloudy—brisk wind—sharp frost. P.M. Fine—nearly cloudless—light wind. Ev. Fine and clear—sharp frost.
T 27	29.490	29.484	34.6	29.254	29.250	35.4	30	01.4	33.8	36.3	30.0	34.3		ENE	Lightly overcast—brisk wind throughout the day. Ev. Light rain.
W 28	29.040	29.036	38.2	28.650	28.644	40.2	35	01.5	41.8	46.7	33.8	42.5	.041	E	{A.M. Cloudy—light rain and wind. P.M. Overcast—high wind. Evening, Light rain with very high wind.
T 29	29.658	29.654	46.3	28.678	28.674	47.3	42	02.2	48.7	50.3	41.8	51.7	.216	S	{Cloudy—very high wind, with rain nearly the whole day. At 10 & 10 P.M. thunder & lightning, with rain & very high wind.
F 30	28.958	28.952	46.8	29.158	29.150	48.2	42	02.3	47.6	51.3	46.4	52.0	.450	SE	{A.M. Fine and serene, with light wind. Ev. Fine & clear. At 12 o'clock, very heavy hail storm, accompanied with high wind.
MEAN.	29.580	29.577	43.9	29.514	29.507	44.9	38.5	02.1	41.9	45.3	38.9	46.8	.2735	Sum.	Mean Barometer corrected,
															{ 9 A.M. 3 P.M. F. 29.543 .. 29.475 C. 29.539 .. 29.467

Note.—At half-past Two A.M. of the 29th, the barometer stood 28.600 F., 20.594 C., at which time there was a very severe gale, accompanied with thunder and lightning. After three the sky cleared, but wind still raging; and at four, again overcast, with rain. In the evening of the same day, again thunder and lightning, with rain, and very heavy gale.

The daily observations are recorded just as they are read off from the scale, without the application of any correction whatever.

FOREIGN CORRESPONDENCE.

Dresden Picture Gallery concluded.

OLD Palma's *Three Daughters*: burly pieces of blonde beauty; German virtuosi cover them with praises, so they do not need the mite of admiration I can afford them. Dr. Waagen says, the same model served for them as for our *Venus* by Old Palma in the Fitzwilliam Collection; there is also a like similarity of pale yellow flesh-tone, and hardish outline. This painter's *Virgin and Child*, well-coloured, and with a fine Baptist's head, pleased me far more.

Various large works, bearing the impress of Paul Veronese's style, though not always that of his hand, make the apartments where they are hung look small by the grandeur of their composition, still more than their positive size. The *Adoration of the Magi* is certainly genuine, and has been magnificent: so has the *Marriage Feast*; but its shadows are now so much sunk, it resembles rather a "Masque of Blackness." I observed a noble *Landscape*, of splendid colour, and the bravest handling. Likewise an admirable portrait of Patriarch *Barbaro*: what torism runs through these Venetian aristocrats, and inspires even their face-takers! But Paul's capital work here, is the *Conica* altar-piece; in which Religion mediates the reception of a noble family, so named, into the presence of the Virgin and Child. Its motive makes it a sort of pendant to Titian's *Cornaro* altar-piece at Northumberland House, known to the English public, through engravings, by his Grace's liberality, about as well as while it was at Venice. Some weakness appears on the left hand of the *Conica* picture, and the shadows are now, in places, dead lamplack; neither this, nor the coal-vault gloom of the gallery, can extinguish its original radiance. Religion, a

white-robed youthful presence, stands for a lustre in the darkness visible: all the heads beam with life, and spirit, and intelligence. Paul Veronese requires, still more than Rubens, a whole field of canvas for the full exercise of his genius: I should not class the present work, in merit, among those larger ones at Venice and Paris, but next them.

Tintoretto's *Adulteress* is of good colouring, and grand movement. His *Fall of the Damned* audaciously sublime; Michael and the assisting angels in most dare-devil attitudes; the Virgin and Child posited, with strange witchcraft of imagination, ten thousand miles off—on four yards of canvas!—as if the whole battle-field of heaven lay beneath them. It is, however, still easier to over- or under-rate a picture hung, like this, almost out of sight, than one within.

Lanzi denominates Annibale Carracci's *St. Roch*, "a compendium of the perfection of various artists," and with truth—for it abridges said perfections so much, I could hardly discern any of them. A confused, broken-up composition and chiaroscuro—a crowd of beggars and lazars, jostling together as at a general gaol-delivery—what the Italians call *prattica* throughout the treatment—were not perfections to my taste, and I leave them to the critics. Annibale's *Saint Matthew* is yet more renowned, and has some greatness about it, good design, and colouring; it fails, however, totally in fine feeling and original character; the Child is antic and ungraceful: son of a tailor as the artist was, his practice betrays it—he cabbages from Correggio and others on all occasions, and here, to the extent of almost a whole suit. However, the first sketch is at Corsham House, which may be a matter of great interest to admirers. But still another renowned work by Annibale, is the

Genius of Renown, who wants nothing except an air of genius to vindicate his title: academical cleverness supplies the place of inspiration, somewhat like the wooden sentinel that manned a Dutch fort doing duty as a soldier.

I cannot help repeating, that the immense collection of *Carracceschi*, and *Caravaggeschi*, and *Cattivechi* pictures, seems to double the darkness of this rueful Gallery; whilst the pale insipidities of an opponent school reflect, with tenfold ghostliness, any haze of daylight; which does, at times, penetrate the gloom. Guercino wallows like a beaver in floods of mud: splashes it about, cakes, and smooths it, steeps his brush in it, does everything by help of it: his beings teem out of it like reptiles. To attain what is called a "natural style," he peoples his canvases with unwashed heroes and turbaned Cinderellas, to whom total immersion were no bad baptism—Venuses and Virgins, whose elf-locks seem platted by the *plica polonica*. Such the creations which charmed his grovelling fancy! and "choused and chaldesd" the world out of its senses as well as its ducats! which filled, and continue to fill, half the cabinets of Europe! *Natural style*—it is the sheerest affectation: one may affect vulgarity as well as a finery, grossness as well as elegance. Guido's is a much prettier affectation:—faded pinks, and water-blues, and greenish flesh-colours, form the monotonous key through which he harmonizes all his pictures of the admired style: his men seem dressed by waiting-maids, and tread upon the outsides of their feet as if, like Caesar's horse, they had corns upon their soles; his women have Niobe faces, turgid with a perpetual drowsy of tears, and pen-green complexions, meant for delicate. I characterize the *mannerism* of these artists, not that I would condemn and banish

themselves into utter oblivion: a few choice works from both diversify large assortments, and each has, at times, reached high excellence; to have a little peat-fuel may be agreeable, though quite the reverse to be overwhelmed with the flowing bog. In fine, among the Guercinos and Guidos at Dresden, numbers are spurious, none super-eminent. Among the Albanos, Giordanos, Fetis, Marattis, &c., you stand like the disordered swain, not knowing where to rest your eye, or turn it for a gleam of comfort. Half the pictures here, are by painters on whose names the Recording Angel of Art's Chancery would drop a blob if he might, and blot them out for ever.

Two small cabinets, in one of which a blackamoor could hardly see his teeth in a glass, contain some ancient productions, curious or meritorious, or both. I shall not disturb the learned dust upon the former. One among the latter, is a Holbein of widespread fame—the *Meyer Family*. It consists, as perhaps is well known from the common print, of that family, —Burgher denizens of Basle, kneeling, by separate sexes, at each side of the Virgin, who holds a dead child, thought to be the youngest Meyer, in her arms:—excuse briefness, I am bad at description. As Holbein left Basle at twenty-seven, this picture may pass for an early one: indeed, it is of two styles, the portraits very primitive, the Madonna rather modern—a transition picture. Nothing can be more beautiful than the Madonna, more softly and elegantly painted: yet errs against character; she has too much the air of the toilette about her—looks even somewhat *modish*. This trait of Messina recurs ever and ever in art!—stern antiquated forms, threatening shipwreck to the artist upon one hand, upon the other, falsified scriptural and dramatic propriety, sucking him down to perdition. The ideal type suggested by eldern artists for the Virgin—sanctitude of mien severe and pure, profound gravity of expression, plain, ill-fashioned apparel—they alone had sufficient earnestness to render attractive. Succeeding times, which felt less in the spirit of this fine mysticism, required voluptuous forms, roscate complexions, and point-device costume, to make her sensually, as she could be no otherwise adorable. Raphael himself, of late began to give his Madonnas cherry mouths, tempting boddices, and Fornarina plenitude of person. Thus, too, Holbein's debonnaire Virgin seems much better fitted to bring cavaliers to her feet than pious burghers, except for the same purpose—courtly devotion. It would appear, that the Meyer family was once considered Sir Thomas More's—a mistake exploded by Walpole, who says also, that he saw the work on sale for 400*l.* in 1741 at Venice, where the Polish King purchased it soon after. In 1633, Le Blond had given a thousand six dollars, and got thrice the sum from Mary de' Medici.

A small *Van Eyck* here, is probably the work referred to by Lanzi as one of the earliest oil-pictures extant. I could not, however, find his date, 1416, upon it,* (which he quotes from Gurienti,) but perceived an A, perhaps the monogram for *Ab Eyck*. It represents a Virgin and Child, who receives an apple from St. Anne. Has been good; now blistered, and scaled off, and repainted. Another Van Eyckish work (a *trypticon*), of very delicate finish, meant for private use; a beautiful fresh-green fairy landscape, by Elzheimer; and a *Bearing the Cross*, by Durer, exquisitely designed, with numberless figures of Lilliputian life-size, come under the head of meritorious antiques.

Our artists of the present age are much given to lift up their voices and weep at the want of patronage for historical pictures; purchasers, they cry, will not admit more than teaboard size into their mansions; hence it is that poor artists paint teaboard subjects! Does this follow necessarily? Our patrons, however large-acred men, I grant to have tastes rather limited, rather on a scale with Dutch padocks, and prairies in the land of the Pigmies; I grant our *plutocracy* in general to have great taste for little things, and as pinch-fisted towards the demands of historic art as if Queen Mab had knit or stolen their purses. Nevertheless, our artists' conclusion aforesaid has always struck me as somewhat of a *non*

sequitur. Here, for instance, is a picture, one of thousands I could mention, small teaboard size, being about fifteen inches square, a barleycorn less or more, yet it represents a scene of the sublimest nature because scriptural, and with nobler beauty than perhaps could be given it by any modern adept had he the Santissima Trinità's mainsail to paint it on. I admit, which some persons may think too generous, that magnitude, mere physical magnitude, is an element of grandeur; not indispensable, however, except to grandeur at its maximum, when all elements must contribute to enlarge it in all ways. A great mind if it cannot spread length-wise, will spread depth-wise, on a small surface. Thus spreads Francesco Francia's mind on the tablet of one foot broad by one and a half high; it contains an *Adoration of the Magi*, wherein all the best merits—exalted and purified conception, feeling, sweetness of colour, and admirable design, like various jewels set in a crown, act as beautiful foils to each other: the elegance to be sure is a little primitive, and the manner a little hard, but to the lover of Bible language that is a charm, and this spot eclipses the general brightness about as much as Mercury during transit does the sun's meridian splendour. A second work by Francia, the *Baptism of Christ*, exhibits like simplicity, and deep sentiment and chastened design, on a larger superficies about six feet square; extension of space to be filled, no more than contractedness, paralyzing the powers of real genius.

Bigotted preference for the *technique* of their profession is that which almost always enslaves the taste of artists, and renders their opinions about pictures so often perverted oracles, not only narrowing their minds but lowering them to the scope and standard of mechanical merit. Now such merit should have its honour, and the dilettante who refuses this is just as blind as the artist who bestows it nowhere else, save that the former is blind with his eyes shut and the other with his eyes open. But the highest honours to the highest merits: moral and mental excellencies should ever out-weigh technical, spiritual out-weigh sensual: an obvious rule of criticism seldom observed—or there could not subsist so many conflicting, jarring, and erroneous opinions. The artist looks first for artistic excellence—and last too: he must have "contraposed forms"—"secondary reflexions"—"softening away of lights"—this "colour taking up that, and repeating, or forcing, or cooling another"—"union with ground"—"chiaroscuro effects"—all subordinate, though positive, merits; he seldom thinks him that if these, and such as these, were the supreme merits of Art, it would be next to despicable. A novice, on the other hand, is especially influenced by colour and nature; these are genuine merits, but still second-rate. In supreme Art the merits must be *poetical and ethical*—must be those of sentiment, imagination, feeling, exhibition of the passions and emotions, above everything that effluence of inborn grace diffused over beautiful forms which purifies the observer's soul, that sublimity which exalts it: otherwise, Art can engage but the attention of superficialists and the disdain of all profound minds. I would submit as a general rule for examining a picture, to look for the latter merits, if not first (as colour and effect come out to meet us)—principally; and to be determined, where they are present, by them chiefly. Power to find them, and to give them their due preference, each amongst the others, and all of them over mechanical merits, though less a matter of rule than of taste, intuitive, acquired, or both (which is the only taste perfect)—springs not a little from a right prepossession in their favour. Let us cast our eyes on two oblong paintings here by Ercole Grandi, an old Ferrarese artist—*Christ Betrayed* and *Going to Crucifixion*.—we revolt at their jejune treatment, or smile at it with affable forgiveness: but look into the pictures, look deeply into them as the meditative painter himself did—and he has your heart in a net! We who pitied his weakling efforts, feel the potent magician draw us within his sway, by those strongest of all ties, our affections; he has laid the mighty hold of sympathy upon us, and wrestle as we will, we come like children all love and reverence, and begging pardon for our stubbornness, to his feet at last. This is the secret, if you will know it, of that fascination which these antique painters exert over their admirers: their imperfections are merely technical, their perfections spiritual, moral, intellectual, often

artistic too; and therefore the balance preponderates to their side, except with those judges who maintain the lesser qualities preferable to the greater.

Applying this rule it will be found that the *Virgin adoring the Child*, by Garofalo, is superior to the *Virgin enthroned*, and *Saints*, by Parmegiano, as well as the *St. George* to the *St. Stephen*, and the *Teaching in the Temple* even to the *Madonna della Rosa*, by these respective painters. Because, although in the later works, art has advanced nearer perfection, mechanism has monopolized all the improvement; whilst in the earlier, though mechanism be less consummate, merits far higher, expression, sentiment, spiritual beauty, and enchanting simplicity, abound. Yet Parmegiano's *Madonna della Rosa* is a very good picture: you may imagine its excellence from a copy at Hampton Court, which passes for original. Garofalo's three pictures above mentioned are admirably coloured and finished: but the last displays a grandeur of character I have never seen equalled by the same artist, unless in his *Visitation*, at the Doria Palace, Rome. Old Gaudenzio Ferrari has a *Martyrdom of St. Lawrence* here, indifferent as to composition, most striking for expression. The *Annunciation*, by Mantegna, has his stern dignity, hardness and strength of line, as if he drew with an iron pencil dipped in coloured jaspers. There is a *Christ* by Giovanni Bellini, also in too metallic a style, but of a most august presence and a gravity throughout the tone which harmonizes with the subject, like organ accompaniment with a *Te Deum*. Parmegianesque and Correggiesque colours are as "flutes and soft recorders," yea, even as "brisk awakening viols," to subjects however solemn: worse than the indecorum which certain old limners commit, who put *fiddles* into the hands of their angels at a Coronation. Gentile Bellini's *Holy Family* displays fraternal vigour of design and moral grandeur of deportment. Titian's stupendous *Presentation*, in the Venice Museum, though an early work, seems taken from Cima da Conegliano's small one here (unless there was perhaps an older type common to both); the landscape of admirable composition and colour—an Italian scene idealized. Still a more excellent antique is Girolamo Santa Croce's *Virgin and Joseph adoring the new-born Christ*, with general effect rather broken, it has great vigour of tints and treatment; but expressiveness in the group forms is transcendent merit; it is one of those pictures which, to use Queen Mary's memorable words, grave themselves on the heart. I shall rhapsodize about no other antiques, merely mentioning among those here, a capital specimen of that rare and excellent master *Bacchiacca*, to my knowledge the next best specimen after the *predella* in San Lorenzo, Florence. Yes, I must say a few words of the *Duke Sforza*, given to Leonardo da Vinci. The shadow of Leonardo's hand never fell on the picture. It is, nevertheless, a superior work, possibly by Holbein, most probably by a German, certainly by a Cispalpine artist. Da Vinci's workmanship, though sometimes hard, was by no means so hard as this; though minute, by no means petty; though curiously adorned, it was not cut up by filagree composition, but had wondrous breadth, his fine-pointed pencil producing an effect similar and almost equal to that of the *stump*. Duke Sforza has quite a Henry the Eighth character, only that the flesh-tone is grey; all the details executed with a spiderous hand, having such lightness and delicate fineness that a breath you think could blow them off the surface like cobwebs. Some painters seem to use brushes made of a single hair—and that sharpened too.

I was surprised to find so few good Rubenses, Vandycks, and Rembrandts in the Dresden collection; after having been stunned by their renown. Among the former none has more fame than the *Quot Ego*—or deserves less: it represents Neptune quieting the waves for a Cardinal's convenience, by his godship's usual means, videlicet, out-ramping and out-roaring them himself. If a production at all of Rubens's laboratory, it was journey-work; little of the painter's own miraculous legerdemain in its treatment makes up for its frigid allegorical conceit and fustian extravagance. His *Lion Hunt* seems far better, as well as I could judge of a thing hoisted aloft like a top-gallant. His *Judgment of Paris* is a beautiful small composition, but, I have heard, a copy from the large original Mr. Hamlet possessed. No Vandyck

* A material point, as no earlier year, I believe, than 1421 has been yet found on any of John Van Eyck's pictures, though Lanzi makes him the inventor of oils about 1416.

to convulse visitors with more than the regular quantum of ecstasies; his portrait of *Old Parr* curious, those of *Charles I. and Family*, cold and uninteresting. One Rembrandt, the *Painter and his Wife*, is of wonderful force, and (wonderful too) chiaroscuro a little defective. His *Daughter* would be a super-excellent Flink, whose yellowish feeble style it approaches; and his *Mother*, though good, does not surpass his great variety of "Mothers" elsewhere. Nicolas Poussin's *Adoration of the Wise Men*, spotty in colour, timid in pencil, belies its reputation—I suspect it a changeling. His *Reign of Flora*, though somewhat formal, has a fervid air from its adust tone (his favourite brick or sunburnt), and has certain elegant forms of Narcissus, Adonis, Clytie, caressing with fine poetic allusion the flowers into which they were metamorphosed; it is quite unlike his *Flora* in the Campidoglio. Claude's *Repose of the Holy Family*, one critic pronounces the admirable original of Mr. Hope's picture, another critic entitles it a poor copy of the same: delicious contradiction to us dilettanti, which affords a sheltering example for our own errors! I should attempt to reconcile the fire and water of these opposite accounts by a suggestion that the Dresden picture may have been so repainted as to appear but a copy laid upon it; beneath the hideous film of restoration I do think something noble lies. Another Claude, grey and good, full of air as the perspective can hold, is a *Sicilian Sea-coast*; to look upon it would cool a Lais, at the same time that it refreshed her cheek with a purer complexion. You see I have not done raving! and rave as extravagantly about fine modern works as my old-fashioned Francians!

Quantity and quality taken together, the cabinet department of this collection and that of Munich are to my mind equal,—what the Dresden has in number the Munich having in merit. Connoisseurs, I believe, decide for Dresden. Among the half-hundred Wouvermans, but two, a *Stable* and a *Horse Market*, struck me as in his best manner; yet even these are far beneath many works by the same artist scattered through England—e.g. a pendant "Stable" at Sir Robert Peel's, or Lord F. Egerton's "Hay Cart," both miniature miracles, for cmmets are as wondrous creations as elephants. The thrice-re-nowned *Deer-Hunt* even a German critic admits second to Mr. Sanderson's *Ruysdael*, but is very preferable to all the others here: *Schloss Entenheim* comes next. A *Young Lady at Ablution*, by Terburg, harmonized in a rich grey tone, of a texture as full and deep and soft as a sea-gull's plumage, rests the wearied eye like a tuft of moss in the middle of Sahara desert. A *Trumpeter*, of which Mr. Hope has a twin, is also an excellent production of this artist, who was a Greek (as far as any Dutchman can be), preferring subdued effects, and loving the grandeur of one broad quiet tone as the halcyon loves the un-rippled ocean. Some good Gerard Dows here: the *Tooth-Drawer*, the *Writing-Master*, of painfully exquisite finish and hard humour, but none equal to the Munich master-pieces. A *Monastery*, by Vander Heyden, superlative in spite of repairs and improvements. Among two dozen Tenierses I observed one gem that made me covetous—the *Chemist*: there is no cabinet painter more a favourite of mine than David Teniers, both for his own merits and as the pictorial father of David Wilkie; it was by no means therefore that foolish contempt of him I have heard some amateurs express, which kept me from recognizing his chefs-d'œuvre—but simply their absence. Old Mieris has a superb *Tinker* here, a "Christopher Sly," an immortal "To-Pan," examining with omniscient connoisseurship the bottom of a kettle; what earth-shaking oracle he will utter about it, the proprietress stands by in awful suspense to hear; some little boys more philosophically lay sparrow-traps at a distance. O Genius, an alchemist beyond compare art thou! A transmutator—a *Trismegistus* indeed!—that canst turn a little moist pigment into a gem of more real worth than Golconda ever produced!

I have now nothing to add upon the Dresden Picture Gallery, beyond a postscript about its *crayon works*. Mengs has done the best things in this line—to which his talents were far better fitted than to fresco, except as a colour-grinder: Rosalba Carriera has done the most. Some drawings by Liotard (Reynolds's nine-days rival) are piquant and clever:

the *Chocolate Girl* is as famous throughout Germany as the *Madonna di San Sisto*, and far more popular. So you see connoisseurs at least must take the axiom "vox populi vox Dei" with a large grain of salt.*

SIR D. BREWSTER'S REPLY TO PROF. POWELL.

St. Leonards, St. Andrews, Nov. 27, 1838.

SIR,—I regret extremely that Prof. Powell's observations on my letter should render it necessary for me to continue a discussion so fruitless and disagreeable. It is obvious from Prof. Powell's letter that my statement of facts has not convinced him of my mistake, and that he still thinks the method which I criticized at the Newcastle meeting a "fair and reasonable one." In order to prove its reasonableness, he asserts that in the *interference spectrum* the *wave lengths* are given for the definite rays as they there appear, that is, in a form far more closely condensed than in the *refractive spectrum*; and he adds that "this is especially the case with the rays called (G) and (H), the latter consisting of two widely separated bands, and the former of a series of small lines." Assuming the accuracy of these assertions, Prof. Powell puts the following questions for the purpose of justifying the method under discussion. "Now, when we attempt to compare the two, how are we to determine to which precise part of the *expanded refraction ray* the value of the *wave length* belongs, which was found for the *condensed interference ray*? Can it be said to belong to any one part rather than another?"

The answer to these two questions is simply this:—The *wave length* of (G) belongs positively and rigorously to the standard ray or line (G), distinctly marked in Fraunhofer's map, and similarly characterized by precise numbers in his tables; and it has nothing whatever to do with any lines or groups of lines near (G). In like manner the *wave length* of (H) belongs positively and rigorously to the band (H), similarly marked and similarly characterized in Fraunhofer's map and tables, and it has nothing whatever to do with the band similar to (H), of which Fraunhofer has neither given the *wave lengths* nor measured the index of refraction. The second violet band, similar to (H), has in reality no connexion whatever with any of Fraunhofer's measures, either of *wave lengths* or *refractive indices*. It appears only in his maps as a physical phenomenon, and should never have been noticed by Prof. Powell.

But Prof. Powell states that he has employed the method, which I have proved to be founded on an oversight, in "all his former calculations." That he has done so in his paper in the *Philosophical Transactions*, 1837, in which he applies Sir William Hamilton's new formula to his own observations, is sufficiently obvious. But does Prof. Powell mean to say that he employed the same method in his papers in the *Philosophical Transactions* of 1835 and 1836, in which he has "discussed all the observed refractive indices for definite rays in different media, consisting of those for ten media, determined by Fraunhofer, and those in ten other cases by M. Rudberg, comparing them with the calculated results of the theory of M. Cauchy?" In dealing with Fraunhofer's observations on *Flint Glass*, No. 13, did he reject the specific index of (G), viz. 1.60205, and "take the mean of the *expanded set of lines*" at (G); or did he reject the specific index of (H), viz. 1.671062, and substitute in its place the number 1.671735, which we find to be nearly the index of a ray intermediate between (H) and the band similar to it. If he did, then the results of all his calculations are deeply affected with error; but if he did not, which I believe to be the case, then it is only the calculations in his paper of 1837 that are affected by the oversight which I have pointed out. In Sir William Hamilton's formula, (H) is one of the rays whose index of refraction is assumed from observation, and hence the *calculated* indices for the rays (C), (D), (E), (G), are all affected by the error which I have pointed out in the value of (H), while the observed index of (G) requires to be corrected in order to compare the theory with observation. I trust, therefore, that Prof. Powell will repeat the calculation in his paper of 1837, and he may probably have the satisfaction of finding that his new result will be less than his former ones, with the undulatory theory of dispersion.

I am, Sir, &c.,

D. BREWSTER.

OUR WEEKLY GOSSIP.

THE December number of the *Westminster Review*, just published, is not only a good one, but remarkable for the light which its leading article, by H. M. (Harriet Martineau), has thrown upon the present state and temper of the American mind. The public attention in England has, from time to time, been attracted by details of the enthusiastic efforts of the abolitionists in the United States to set about the emancipation of the negroes, and of the disorderly and persecuting reaction which those efforts have excited in the slave-holders. But few of us were aware of the nature and extent of the movement, or of the deep and enduring spirit in which it was conceived, and is now carrying out, amidst a series of persecutions that might have well become the darkness of the Middle Ages. To convey a better notion of the full meaning of this new, and, as we think, most pregnant mental phenomenon, Miss Martineau

* M. Hanfstängel, a young and clever lithographer, but the specimens of whose skill are very unequal, has been for some time employed in transferring the Dresden pictures to paper: I dare say the whole collection will be considered worthy to adorn print-shop windows ere long throughout Europe.

justly alludes to the difference which subsists between the position of the European abolitionists, denouncing a partial and a distant wrong, isolated from those whose pecuniary interests they attack, and supported by public opinion and the sympathies and respect of their neighbours and fellow citizens,—and that of the American advocates of emancipation, surrounded on all sides by the abuses they combat, striking at a national crime in the presence of the criminals, and momentarily exposed to the contempt, the hatred, and the violence of the masses of their fellow citizens. We in England, amidst all our respect for the Clarksons and the Wilberforces, who commenced the crusade against slavery, have been accustomed to indulge in an occasional smile at the enthusiasm (not to say fanaticism) which sustained them under their trials; but their feelings were tranquilly itself, to the deep, and we must say, awful exhibitions of indomitable will, of courage to act, and of firmness to endure, which fully justify the epithet applied to the passing moment by Miss Martineau, of "the Martyr Age in America." Amidst the numerous armies of martyrs to metaphysical dogmas for which almost every sect of religion has had to boast and to blush, the present are the first who have shed their blood and their tears in testimony in a great moral truth; and this alone should be sufficient to fix the eyes of all beholders upon the passing spectacle. If, however, the object sought be all human,—if earthly, and not heavenly interests, are alone compromised in the struggle, it is undeniable that the force of the martyrs is almost wholly derived from the earnestness of their religious feelings. In contrasting, therefore, this pervading influence of American society with the temporizing, self-seeking, compromising spirit which has of late years sprung up and developed itself among Englishmen, manifesting itself not only in our polemical discussions, but in our political dissensions, and on every occasion where the coarser pecuniary interests are opposed to social improvements and to sound morality, we find matter of still more worthy and pressing consideration. Among what classes of American society are such feelings generated? how produced? what is their action, for good or for evil? what their natural consequences? what their revolutionary influence? These are grave and serious matters; for it is scarcely possible that the struggle can be long continued without being felt in England. One other striking feature in the contest, is that of the collateral questions it has already called into discussion, especially that concerning the rights of a free press, and a free expression of opinion. On this point, we think Miss Martineau utters an important truth, when she says, that other sorts of freedom besides emancipation from slavery will come in with it; that the aristocratic spirit, in all its manifestations, is purging out; and that the turbulence and tyranny which have excited such a resistance are the immediate and visible offspring of the old-world, feudal, European spirit, that still survives amidst their free institutions, and in spite of them. The rapid spread of the abolition flame amidst circumstances so hostile, proves that it is in harmony with the frame of American sentiment; and that it is an exponent of something pervading and influential,—of something prophetic of a social revolution, still more striking and still more grasping than that which produced their political regeneration. Notwithstanding the unusual extent to which we have drawn out this notice of a single paper, we must yet find room for the following lines, written by W. L. Garrison, a leader in the march of abolition, (originally a poor, ill-educated printer's lad,) and left behind him on the walls of the prison, to which he had been consigned for his writings on the forbidden theme:—

I boast no courage on the battle field,
Where hostile troops inimix in horrid fray;
For love, or fame, I can no weapon wield,
With burning lust an enemy to slay.
But test my spirit at the blazing stake,
For advocacy of the rights of man.
And truth,—or on the wheel my body break;
Let Persecution place me nenth its ban,
Insult, defame, proscribe my humble name,
Yea, put the dagger to my naked breast,
If I recoil in terror of the flame,—
Or recant prove when terror rears its crest,—
To save a limb, or shun the public scold,—
Then write me down for aye,—scoundrel of women born.
From this heart-stirring article, we find it difficult to desceend to other tamer, but not less able papers,

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contained in the present publication. But we must not pass over the elaborated and well thought, well felt essay on Abelard and his times. This is the sort of thinking and of writing of which England stands in such need. How few of the ordinary run of readers know anything of the disputes of the realists and the nominalists of the twelfth century. How much fewer are aware that the nominalists were the precursors of all the civil and religious liberty which the world now enjoys; or, knowing the facts of the case, see, in the modern revivals on the continent, a retrograde tendency towards dogmatism, authority, and ignorance. We regard this effort in the *Westminster* to popularize moral and intellectual philosophy with much satisfaction; and we are not the less pleased for its advocacy of the moral superiority of Heloise, certainly one of the most remarkable women of her own or any other age.

In our account of the distribution of the medals of the Royal Society at the anniversary of that body on the 30th ult., the award of a Copley medal to Professor Gauss, of Göttingen, for his recent improvements in the methods of making magnetic observations, and for his theoretical investigations relative to terrestrial magnetism, was inadvertently omitted. By the use of heavy needles (if the word may be applied to magnetical steel bars from 1 to 25 lb. in weight), by a multitude of ingenious and delicate applications of principles more or less well known in the abstract, but never before so brought into combination, and, above all, by a profound and powerful mathematical analysis, embracing the subject of terrestrial magnetism in a general point of view, and furnishing resources before unimagined for estimating its effects in the various phases of inclination (or dip), declination (or variation), and intensity, Professor Gauss has given to magnetic determinations the precision of astronomical observation, and, in fact, may almost be said to have created anew this important department of science. One very extraordinary fact has resulted already from this system of observation, carried on (in pursuance of a suggestion of Humboldt) by a great many observers in correspondence with each other—viz. that the magnetism of the earth is in a state of continual and restless fluctuation—as much so as the waves of the sea, or the pressure of the air; but that its changes from moment to moment are strictly simultaneous, at every point where observations of this nature have yet been made—embracing (now) the whole extent of Europe, from Upsal, in Sweden, to Catania, in Sicily, and from Petersburg to Dublin! so that even the difference in longitude of those distant stations might be obtained from magnetic observations. Does this law extend over all the world?—are the causes of these fluctuations terrestrial or cosmic?—can all the complicated phenomena of terrestrial magnetism be embraced in formulae as unerring and general as those of the planetary movements?—what are the true causes of the variation, dip, and intensity curves over the whole surface of our globe?—These and other such questions await their solution from a more extensive application of these methods in all parts of the world. Great Britain alone is in a position to carry them out into their full development, from the extent of her commerce, her maritime resources, and her colonial power. The subject has already been brought before her government, both by the Royal Society and by the British Association; and we trust to see it taken up on a scale commensurate to its high importance, both on land and at sea. Professor Gauss has been assisted in these researches, and the laborious series of experiments and observations they involve, by his *ex-avant* colleague, Weber, whose expulsion from Göttingen, on political grounds, has deprived that once celebrated university of one of its brightest ornaments.

By a letter from Paris, just received, we learn, that M. d'Urville's chart of his discoveries in the Antarctic regions has been received at the *Dépôt de la Marine*, and is now in the engraver's hands; and a plate of it will probably be given in the forthcoming number of the *Annales Maritimes*. This will bring the right of priority of discovery to the test; and it will be curious and instructive to compare Capt. Forster's map of Trinity and Palmer Land, made in 1828, with that of M. d'Urville, executed in 1838.

We long deferred to offer an opinion on Mr. Balguyne's pamphlet, noticed last week, in the expect-

ation that a counter-statement would be forthwith published, and from a conviction that it is next to impossible—as we then said—to disentangle the facts from such a huge mass of unsettled accounts. We are now authorized to state, that such a reply has been prepared, and will be forthwith published; and that it would have appeared some time since, but for circumstances which will be therein explained.

SCIENTIFIC AND LITERARY

ROYAL SOCIETY.

Nov. 22.—Francis Baily, Esq., V.P. and Treas., in the chair.

Lieut.-General John Briggs, E.I.C.S. was elected.

A paper was read, entitled, 'On the State of the Interior of the Earth,' by W. Hopkins, Esq.

The object of the present memoir is to inquire into the modes in which the refrigeration of the earth may have taken place, on the hypothesis that its entire mass was originally in a fluid state; an hypothesis which was at first founded on astronomical considerations, and is now corroborated by the discoveries of modern geology, exhibiting the apparent injection from below of large masses of unstratified rocks, through the fissures of sedimentary strata. Assuming that this state of fluidity was the effect of heat, we are led to consider the steps of transition by which the earth has passed into its present state of solidity, and apparently permanent temperature. After adverting to the analytical investigations of Fourier and Poisson on this subject, the author proceeds to inquire into the results of the laws of refrigeration of heated bodies, which may be conceived to operate in the present case; namely, refrigeration by circulation, which obtains when the fluidity is perfect, and that by conduction, when the particles of the mass, by the diminution of fluidity, no longer retain that mobility among one another which is requisite for their circulation. Thus while, in either case, the superficial parts of the earth would rapidly cool and solidify by the radiation of their heat into sidereal space, forming a crust of small thickness compared with the whole radius of the globe, the internal mass may be in one or other of the three following conditions:—First, it may consist of matter still in a state of fusion, of which both the temperature and the fluidity are greatest at the centre, but which has been brought, by the long-continued process of circulation, into a state no longer admitting of this process, and capable, therefore, of cooling only by conduction. Secondly, the earth may consist of an external shell, of a central nucleus, rendered solid by the enormous pressure to which it is subjected, and of an intermediate stratum of matter in a state of fusion. The thickness of the shell, as well as the radius of the solid nucleus, may possibly be small compared with the radius of the earth. The fluidity of the intervening mass must necessarily be here also considerably more imperfect than that which would just admit of cooling by circulation. Thirdly, the earth may be solid from the surface to the centre. The author then shows that the direct investigation of the manner in which the earth has been cooled, assuming its original fluidity from heat, cannot determine the actual condition of its central parts, not from any imperfection in the analytical process, but from the want of the experimental determination of certain values, which it is extremely difficult, if not impossible, accurately to obtain. It has occurred to the author that a more indirect test of the truth of the hypothesis of the central fluidity of the earth might be found in the delicate but well-defined phenomena of precession and nutation. The investigation of the problems thus suggested is reserved by the author for the subject of a future memoir.

Charles Darwin, Esq., M.A. was proposed.

Paper read at the previous meeting, entitled, 'Discovery of the Source of the Oxus,' by Lieut. Wood, of the Indian Navy.

The following notice of the discovery of the source of the Oxus by Lieut. Wood, one of the officers serving under Captain Alexander Burnes, F.R.S., in his political and scientific mission to Cabul, is contained in a letter from Captain Burnes:—"This celebrated river (the Oxus) rises in the elevated region of Pameer in Sinkoal. It issues from a sheet

of water, encircled on all sides, except the west, by hills, through which the infant river runs; commencing its course at the great elevation of about 15,600 feet above the level of the sea, or within a few feet of the height of Mont Blanc. To this sheet of water Lieut. Wood proposes to assign the name of *Lake Victoria*, in honour of Her Majesty."

GEOGRAPHICAL SOCIETY.

Nov. 26.—W. R. Hamilton, Esq., President, in the chair.

Extracts from the following papers were read:—

1. 'Some Account of a Visit to Berlin, in August 1838, by Three Chaldee Christians, Natives of Tabriz, and of Selmas at the Northern End of the Lake of Urmiah,' by Professor C. W. Lancizolle, of Berlin, translated by W. R. Hamilton, Esq.

On the 12th of August last there arrived in Berlin, upon a wretched Russian waggon, three strangers, who, with their long beards, and the whole character of their attire, might have been taken for Russians of the lowest class. Upon inquiry they proved to be Chaldee Christians who had taken this route, having journeyed overland to St. Petersburg, to go to England, their avowed purpose being to lay before the Bible Society of London the distressed state of the Christian communities in the Persian province of Azerbaijan and in the vicinity of the Lake of Urmiah. Their names are David Gabriel, fifty years old; Jussuf Johannes, aged thirty; and Gabriel Shabriz, aged twenty-six; the latter called himself nephew of the Bishop of Tabriz. They were scantily supplied with the necessaries for so long a journey, and soon attracted the notice of the benevolent inhabitants of Berlin, who procured them free board and lodging during their stay there, sent them to a correspondent at Hamburg, and engaged for them a passage to England. The writer of this account, aided by Prof. Petermann, the orientalist, and Carl Ritter, the geographer, and an interpreter of the name of Oculi, who spoke Turkish, took great pains to get from these travellers ample details of the state of their country, respecting their own personal situation and property, the civil institutions under which they lived, and more especially the state and doctrine of the Christian churches in that part of the East. All who saw and conversed with them were much pleased with their general demeanour, the candour and freedom with which they replied to the numerous questions which were put to them, and the moral habits they seemed to have brought with them from a country enjoying, among many political privations, the advantages of a state approaching to primitive simplicity. They had been acquainted with Colonel Monteith, who travelled through their country in 1829, and Colonel Shiel in 1837; they were fully competent to give information respecting the relative geographical position of the various towns, villages, &c. in their own country; the eldest had been at, and could give a fair account of Shiraz and Abū Shehr, the youngest had been in Arabia; they distinctly declared themselves to be Protestants, living in the diocese of the Bishop of Selmas, but under the superintendence of the Patriarch Mar Simón, at Kochannes, near Julamerik. Some circumstances occurred to create in the minds of a few who saw them, a suspicion that the tale these Chaldees told was not in all points the true one; but the apparent contradictions, the writer thinks, were of a very trifling nature, and the result, on the whole, much in their favour.—To the above narrative may be added that these three poor Chaldees arrived in London on the 1st of September; they showed their letters and documents to the British and Foreign Bible Society, who, after a full and mature consideration of all the circumstances of the case, were of opinion that the men were not authorized to come to London to make demands they professed to be the bearers of; at the same time, owing to the benevolence of some few individuals, they were not allowed to want, and a passage was taken for them on board a vessel to return to Constantinople, on their way to their homes; this at first the Chaldees thankfully accepted, but they afterwards changed their minds, without clearly explaining for what reason; consequently, the passage money was forfeited, and the three Chaldees left London, after a stay of nearly two months, to beg their way home; it is believed *via* Paris and Marseilles.

2. 'On the Stade, as a Linear Measure,' by W. Martin Leake, Esq.

Some modern geographers have supposed that the ancients, in computations of distance, employed stades of different lengths, varying in the number contained in a degree of latitude from 500 to 750. D'Anville, Gosselin, Romé de l'Isle, Freret, Delabarre, De la Nauze, Gibert, and Jomard, may be cited as the most eminent geographers who have advocated a different view of the question to that which has been maintained by Montucla in France, and Ukert in Germany. By means of this variety, they have endeavoured to reconcile the conflicting statements of the ancient mathematicians as to the measure of the perimeter of the globe, as well as to explain the disagreements which, on the supposition of an uniform stade, continually occur in applying ancient distances to true measurements on a globe or map. An attentive examination, however, of all the evidence which may be derived on this question from ancient authors or extant monuments justifies the opinion that the stade, as a linear measure, had but one standard, namely, the length of the foot—race, or interval between the *ἀκρόγρια* and *καρπύρη* in all the stadia of Greece, and which is very clearly defined as having consisted of 600 Greek feet.—This opinion chiefly refers to European Hellas. In Asiatic Greece, it is probable that the Babylonian stade measured 653 feet, the Samian 687, and the Pergamene 697 English feet. The author then proceeds to discuss the various measurements of the perimeter of the globe, and says, "If the origin and real nature of the varying calculations of the circumference of the earth were such as I have endeavoured to prove, it is obvious that the stades of different lengths deduced from them are quite visionary. It would be superfluous, therefore, to enter into any detailed exposition of the system which endeavours to reconcile ancient computations of distance with the truth, by applying to them, according to the necessity of the case, stades of 1111, or of 883, or of 660, or of 500, or of any other proportion to the degree,—a system which has been carried so far, that the same ancient writer has been supposed to have reported the length of a country in one kind of stade, and the breadth in another.—In the eastern portion of the Mediterranean and the countries around it, their information more nearly approached the truth than in any other part of the world. Eratosthenes knew that the general direction of the valley of Egypt, when produced, would describe that of the western coast of Asia Minor: he knew that Mesopotamia was shaped like a boat, and he was better acquainted than we have been, until recently, with the course of the Nile through Nubia. By limiting the *οἰκουμένη* or inhabited earth to about one-fourth of the northern hemisphere, the length of which was included between the Sacred Cape of Iberia (St. Vincent) and the mouth of the Ganges, and the breadth from about 12° N. of the equator to Thule, and by supposing the whole of this land to be surrounded by the Atlantic Ocean, he was enabled to anticipate Vasco de Gama in imagining the possibility of circumnavigating Africa, and Columbus in supposing that India might be reached by sailing westward from the coast of Iberia, if, as Eratosthenes adds, the great extent of the Atlantic Sea were not an obstacle. The degree of accuracy, however, to be attributed to his positions in general may be estimated by the points which he places in the same latitude with Rhodes, on the line which a century before his time, and much more recently, had been assumed as the *διαφράγμα τῆς οἰκουμένης*, or central line in the length of the world: these points were the Sacred Promontory of Iberia, the Columns of Hercules or straits of Gibraltar, the Sicilian Straits, Capes Taurinus and Sunium in Greece, Issus, and the Caspian Gates. Of these, Sunium is 1° and the Sicilian Straits near 2° to the north of the latitude of Rhodes. On the central meridian, or that which at Rhodes cut the diaphragma at right angles, he placed Meroë, Syene, Alexandria, Byzantium, and the Borysthenes, not one of which is on the same meridian as Rhodes, though Byzantium is not far from it. As well as Hipparchus he followed Pytheas in placing Massilia and Byzantium in the same latitude; and he imagined Carthage, the Sicilian Straits, and Rome, to have been under one and the same meridian. The distance between Sicily and the Peloponnesus he made almost as great

as that between Sicily and the Straits of Gibraltar; and the breadth of Northern Greece from Dyrrhachium to Thessalonica between a third and a fourth of that of Asia Minor, instead of a half. It may still remain due to the great name of Rennell to advert to the conclusion at which he arrived in examining this question, and which nearly concurred with that of Delabarre; namely, that there were two stades, the one of 600 Greek feet, the other considerably shorter. Having observed that the distances given by eight different authors, of whom the oldest was Herodotus, and the latest Arrian, varied only a fourteenth in the length of the stade, as resulting from a comparison of those distances with the reality,—the longest being the 696th, the shortest the 750th part of a degree of the great circle,—Rennell justly thought that such a difference in computed distances might easily have been the result of inaccuracy. But observing, also, that all these rates were below that of 600 Greek feet to the degree, he inferred that, besides that measure which belonged to the stadium or place of gymnastic exercise, there was a shorter measure for itinerary purposes, which he deduced from the average of the several rates just alluded to, and reckoned at the rate of 718 to the degree. It has been argued that, unless a much shorter stade than that of 600 Greek feet existed, it was impossible that marches of from 150 to 200 stades could have been customary, as they appear to have been, particularly from Xenophon. The distances of Xenophon, however, were not in stades, but in computed parasangs, presumed to be of thirty stades each; they were computations, therefore, similar to those of hours in the present day when made by those who are not in possession of watches. Pliny, an author not very scrupulous as to accuracy, complains of the uncertainty of the parasang. We know that the Romans often marched 20 M.P., or 160 stades of eight to the mile, and sometimes 24 M.P., or 192 stades, in five hours of summer, or six of equinoctial time. There is greater weight, therefore, in the remark of Rennell that, had the stade of 600 Greek feet been used as the itinerary measure of the Greeks, "the examples could not uniformly have given a standard short of it, as is found to be the case." To this we may reply, that such an itinerary stade was either a measure of 513½ Greek feet, or it consisted of 600 feet, which feet were equal to about 10 inches English; both inadmissible suppositions: the first because all evidence opposes the belief that the word stade was ever applied by the Greeks to any other number of their feet than 600; while, in the latter alternative, the 600th part of the measure would have been too short for any foot. This itinerary stade, therefore, is a mere inference from a comparison of ancient computations with real distances, unsupported even by a nominal standard. Such a measure is a mere conjecture, a mental measurement, varying with the knowledge and accuracy of the writer, or the skill, in the computation of distances, of himself or of those from whom his information was derived: it was less precise, in short, than the computed itinerary hours of modern orientals. It is not surprising that distances so reckoned should almost constantly have given a stade below the true standard. In like manner, we find that the numerous distances stated in Roman miles by Pliny, although preserving in general a more just proportion to one another than those reported by any other author, are, with the exception of such as are evidently erroneous, almost invariably above the reality. The same observation is applicable also, though naturally not in so great a degree, to the ancient documents which are strictly topographical, such as the itineraries, peripli, and stadiasmata; and it arose from the same cause, namely, that the far greatest proportion of distances inserted therein are not measurements, but computations. Hence those documents are full of original errors, as well as of such as have arisen from a repetition of copies in the course of ages. It happens, moreover, most unfortunately, that our itineraries of Roman roads, a complete and accurate collection of which would have supplied a series of true measurements on all the most important lines in the ancient world, are of a late date, and obviously incomplete as well as incorrect. These and other preceding observations are not intended to support an opinion that the distances reported in ancient history are generally unworthy of the notice of the investigator of ancient geography.

On the contrary, they furnish some of his most valuable materials: always, however, to be examined with suspicious criticism, and to be corroborated, if possible, by other testimony, but not to be adjusted by a varying scale of stades derived from a supposed measurement of the globe by some unknown ancient people: for if geology agrees with sacred history in showing that man has not long been an inhabitant of this planet, geographical inquiry equally tends to the persuasion that his godly freehold has never yet been surveyed; though the present age has made some advances in this useful undertaking, and the Geographical Society will, it is hoped, continue that successful progress which has already merited the applause of all who feel an interest in science."

Major Jervis said:—"Having made the subject of Col. Leake's paper my particular study for many years, and examined everything connected with it in ancient authors, I am persuaded that the discrepancies between the various stadia instanced by Herodotus, Xenophon, Strabo, Pliny, Diodorus, Curtius, and other writers, are due rather to our own misapprehension, than to any obscurity or inaccuracy in those authors. The conclusion I myself arrived at, is curious and important; and I am satisfied it will contribute to clear up many difficulties in those writings, which we all delight to recur to as instructive specimens of early history and elegant literature. It is this: that the Jewish itinerary measure was the Parash of 3 Bereh; each Bereh of 7½ Khebel, or 3,000 measures. The Parash, corresponding to the Greek *παρσαγγυα* or the Persian *Farsakh*, the Bereh to the Turkish *Berd*, and the Khebel, or rope, to the Stadium. The Jewish bereh was the 24,000th of the earth's true meridional circumference; the fundamental measure, therefore, the 72,000,000th of the meridional circumference, which, as I have computed it to the ellipticity $\frac{1}{305}$, from a comparative summary of the results of the Lapland, British, French, and Indian measurements, is

21,872,487½ inches English. Now, this element is to the common element of all those itinerary measures alluded to by Eratosthenes, Cleomedes, Posidonius, and other historians and writers, whether Egyptian, Jewish, Greek, Roman, or the earlier Arabian, as 5 to 9,—that is, they were one and all the 40,000,000th, the Jewish the 72,000,000th, of the earth's meridional circumference; and hence we immediately infer the true length of the Roman and Greek foot, and cubit, and stadium. For the Jewish parash being the eight-thousandth part of the circumference, or 24,000 such measures above stated, was 5468,668 yards English. The bereh, 1-24,000th of the meridional circumference, or 3,000 such measures, was 5468,668 feet English. The khebel, or stadium = 729,15584 feet English, (the side, i. e. the length and breadth of the greatest pyramid, or that of Cheops!) One-ninth of this was the Greek and Roman stadium, 607,62977 feet English; the 600th part, the true Greek foot, 12,156 English inches; the 625th part, the true Roman foot, 11,67 English inches. The Greek and Roman cubits respectively 18,2289, and 17,4997 English inches. Either we must suppose the earth to have altered in dimension, the situation of remarkable places to have changed, or the ancients to have been wholly devoid of intelligence; or we must resort to the conclusion, that the misapprehension of these difficulties is rather to be sought for in our own want of patient consideration. I was not prepared for this subject, or I should have been happy to state more at large a variety of interesting and highly curious facts, which, while they bear upon this apparently dry question, illustrate some of the properties of intellectual reasoning. But the Secretary is at liberty to make any use of what I have written on this subject, for the further information of those who may feel an interest in the inquiry."

A portrait, painted by Mr. W. Carpenter, jun., of the Mandingo who was in London during the past summer, [*Athenæum*, No. 565,] was exhibited, and the resemblance of his features to those of a Hind, rather than to what are usually supposed to be those of an African, was very striking. In connexion with the Mandingo people, the Secretary mentioned that the Rev. W. Fox, Wesleyan missionary at M'Carthy's Island, [Jan-jan-buré of the natives], the government station for liberated Africans, about 127 miles

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up the river Gambia, had lately made a journey to Bullbank, capital of the Bondú country, about 200 miles to the north-east of Jan-jan-buré, and had been received with great kindness by the king of the country, who had invited him to settle at his capital.

A large map of Sudán, in Africa, lately compiled by Mr. Macqueen, was also exhibited; and that gentleman enumerated some of the chief sources he had referred to during the progress of his work.

Captain Allen observed that the longitude of the confluence of the Kwara and the Chadda appeared to be brought fifty-one minutes more to the westward than it had been determined by Captain A. He would therefore ask, upon what authority, and from what data did Mr. McQueen make so great an alteration? and whether he was aware that Capt. A. had made numerous astronomical observations at that point?—Mr. McQueen said that he had done it on the authority of a chart constructed by Mr. Becroft in his recent ascent of the River Kwara, which had been shown him as a great favour, but which could not be produced for examination; he however was perfectly satisfied with its correctness, since it agreed in an extraordinary manner with the distances from itineraries, &c., which were the result of his researches.—Captain Allen thought that too much importance was often attached to native reports, which he, as an African traveller, could assert, from experience, were always vague, and often contradictory; and, at any rate, could not be received as sufficiently accurate to supersede astronomical observations; and stated that he had determined this position with great care, having made numerous chronometric observations, which were confirmed by lunar distances and an eclipse of one of Jupiter's satellites—all of which have been re-calculated at the Admiralty, where they can be examined by any competent person.

SOCIETY OF ANTIQUARIES.

Nov. 22.—Mr. Hallam, V.P. in the chair.

The Secretary read a paper by Mr. Beltz, of the Herold's College, 'On the Death of Sir Philip Sidney, from his Wounds received in the Battle of Zutphen, A.D. 1586.'

Nov. 29.—Mr. Hamilton, V.P. in the chair.

Miss Capon exhibited a miniature of Sir Philip Sidney.—Sir Thomas Philips commenced reading a narrative of the life of Sir Peter Carew, Kt. (son of Sir Edward Carew), born in 1514, and who died at Ross, in Ireland, in 1575.

Dec. 6.—Mr. Hudson Gurney, V.P. in the chair.

Mr. Edward Hawkins, of the British Museum, exhibited some interesting golden ornaments, &c. found in Ireland, consisting of two torques, one exceedingly large and massive, and the other remarkable for a knob or button at one of the extremities, two hollow balls, and two specimens of ring money.

—Mr. G. Johnson exhibited a bronze vessel with ornamental handle, discovered in the Isle of Ely, having the maker's name upon it; and, in a descriptive paper, mentioned the curious fact of two similar vessels having been found in Italy, on which was the same maker's name.—The Secretary continued the reading of Sir Thomas Philips's narrative of the life of Sir Peter Carew.

GEOLOGICAL SOCIETY.

Dec. 5.—Dr. Fitton, V.P., in the chair.

Three communications were read:—

1. 'A Notice on the Trap Rocks of Fifeshire,' by the Rev. Dr. Fleming. The author commenced by stating, that the traps of Fifeshire are referable to three distinct epochs of volcanic action; and that the products of each period are not more decidedly characterized by dissimilants in their relationship to the associated sedimentary formation than by difference in composition. The rocks of the first epoch occur between Stratheden and the estuary of the Tay; and rest upon or are variously interstratified with the old red sandstone, and they are covered by the yellow sandstone which supports the mountain limestone. Viewed on the great scale, they consist of amygdaloids, containing irregular beds of porphyry, compact felspar, claystone, clinkstone, greenstone, and trap tuff; they likewise enclose discontinuous layers of slate-clay and grey sandstone. The whole of these igneous products are decidedly stratified, and the beds, though thick and variously bent, have the same dip as the superior and inferior sedimentary

deposits. Dr. Fleming is of opinion, that the materials were accumulated under water, and that they were partly poured out as lava streams, and partly deposited from showers of ashes. Two greenstone vertical dykes traverse the strata in an easterly direction; and one of them has been traced from Alva, by Monymuel, to Hilton Bridge, a distance of forty miles. Several cross veins also occur. The trap rocks of the second epoch form the southern margin of Stratheden, and may be considered as constituting a ridge parallel to the Ochils, and extending from near St. Andrews to Stirling; but several branches or patches of trap, referable to the same period, occur in the counties on the south of the Forth. They are composed almost exclusively of greenstone, passing sometimes into amygdaloid. In many places they are visible covering the lower coal measures; on the East Lothian they are intermixed with the mountain limestone; and at Wemyssshall Hill, south of Cupar, they overlap that formation, and are in contact with the yellow sandstone. The greenstone of this epoch probably furnished the materials of the great veins which intersect the older series. Dr. Fleming considers, that both these classes of trap were produced while the old red sandstone and other associated sedimentary deposits were in a horizontal position; and that they partook, equally with the latter, of those elevatory movements which gave the strata of the Ochils and the ridge south of Stratheden the southerly dip. The traps of the third epoch occur chiefly along the shores of the Forth, and are connected with the newer series of the coal measures. They consist of basalt with olivine, amygdaloid, greenstone, wacke, and trap tuff; but they frequently enclose fragments of limestone, shale, sandstone, and coal. They appear to have been also produced while the sedimentary strata were horizontal, and to have been affected by the movements which dislocated and upheaved those formations.

2. 'An account of the Footsteps of the Chirotherium, and five or six other unknown animals, lately discovered in the quarries of Storeton Hill, between the Mersey and the Dee,' communicated by the Natural History Society of Liverpool, and illustrated with drawings by J. Cunningham, Esq. In 1834, there were discovered in several quarries at the village of Hessberg, near Hildberghausen, casts in a grey quartzose sandstone, resembling, to a certain extent, a human hand, and for which Prof. Kaup proposed the provisional name of Chirotherium. In the early part of last June, similar casts were discovered in Storeton Hill quarries, and believed by the workmen to be petrified human hands. The circumstance having been made known to the Natural History Society of Liverpool, a committee was appointed, who drew up the report read on Wednesday evening. The red sandstone of the peninsula of Wirral, in which the Storeton quarries are situated, may be separated into three principal divisions; the lowest consisting of red or variegated sandstone and conglomerate, the middle of white and yellow sandstone, and the uppermost of red or variegated marl and sandstone, containing pebbles of quartz. It is the middle division that is worked at Storeton. The strata are there of unequal thickness, and are separated by thin seams of whitish clay. The casts hitherto noticed occur on the under side of three beds of sandstone, not more than two feet thick each; and they appear to have been moulded in impressions, made by the Chirotherium and other animals, while walking over the seams of soft clay. The best defined casts are from an animal whose hinder extremities were about twice the size of the fore. In one of the specimens described in the report, the extreme length of the hind foot from the root of what has been called a thumb, to the tip of the second finger is nine inches, and the extreme breadth six inches. Judging from the appearance of the casts, the under part of the foot must have been amply covered with muscle, as the impression of the supposed thumb, and of the phalanges of the toes are large and prominent. The fore feet agree in character with the hind, except in size. With respect to the mode of progression, the authors of the Report state, that they have tracked the same animal for sixteen feet on one stone. The length of the step varies a little, but the distance between two consecutive casts of the points of the second toe of a hind foot, is generally from twenty-one to twenty-two

inches. The fore feet are always immediately in advance of the hind, and in many instances the marks of the former have been partly obliterated by the tread of the latter. Although the footsteps of the Chirotherium are the most prominent, yet the Storeton quarries have yielded slabs which are covered by raised casts, derived apparently from impressions made by tortoises and saurian reptiles, the webs between the toes of which can be distinctly traced. These smaller casts are crowded together, and cross each other in every direction; indeed, it is impossible to examine the slabs thus marked and not conclude that the subjacent layer of clay was thronged by animals.—A note by Mr. James Yates was appended to the Report, and gave a brief account of four distinct varieties of impressions, not including those of the Chirotherium or the web-footed animal.

3. The third paper was by Sir Philip Egerton, and was also on the Chirotherium. The two specimens particularly described were first noticed by Colonel Egerton about the year 1824, but it was not until the recent discoveries at Storeton that the author of the paper suspected their nature. The exact locality whence they were originally obtained is not known, but it is probable that they were procured from one of the beds of sandstone which alternate with marl in the upper part of the new red system, near Tarporly. Sir Philip Egerton is of opinion, that the marginal digit, considered from its form to be a thumb, is a representation of the fifth and not of the first toe. A table of comparative measurements was given of one of the specimens discovered by Colonel Egerton, a specimen found at Storeton, and another at Hessberg; and after making due allowance for difference in size, the author stated, that the relative proportions are so dissimilar, that the three casts ought to be considered as characterizing three species; and as his own specimen far exceeds in size any other yet described, he proposes for it, in compliance with the adage, *Ex pede Herculem*, the name of Chirotherium Herculeus.

ASIATIC SOCIETY.

Dec. 1.—Prof. Wilson in the chair.—The Prof. stated to the meeting, that his paper on the *Foo-Kue-Ki*, had created some interest at Paris; and that he had received from M. Julien a letter, informing him of his success in obtaining a copy of the travels of *Huan Thsang*, the Chinese traveller, alluded to in that paper, who had travelled in India from A.D. 628 to 649, and who had visited and described no fewer than 183 states of that country. M. Julien said he had for several years been endeavouring to procure a copy of this work from Canton without success; but that recently he had received a large cargo of books, brought by couriers who had been despatched expressly for him to a distance, into the interior of China, of 400 leagues from Canton. M. Julien further stated, that the difficulty of translating this work was very great, from its ancient and figurative style, and from its mixture of Sanscrit words, disfigured by the Chinese mode of writing; and that, in his opinion, no single person in Europe would be able to do it. The Director said, that a translation of this book would be most useful to the students of the ancient institutions and history of India. That was, however, more properly a matter for the consideration of the Oriental Translation Committee; but, as the communication was interesting to the Society at large, he had thought it right to make it.

A paper, by Dr. Lhotsky, was then read, in elucidation of a Grammar of the New Zealand tongue, written by the late Rev. Mr. Kendall, and still remaining in manuscript. The paper contained several curious remarks on the degree of civilization to which that interesting nation had attained; and observed, that the Grammar contained much that was interesting in a philosophical point of view, and was not merely a dry collection of rules, valuable only to the student. The connexion of race between the New Zealanders and the Malays, made this grammar interesting; and its publication would certainly be a useful addition to works on philology.

A paper by Dr. Stevenson, of Bombay, 'On the Ante-Brahmanical Worship of the Hindús,' in continuation of one printed in the Society's Journal, was read. The author noticed the curious coincidence between the Greek *Δαιμον*, and the Sanscrit *Bhuta*, both which words originally signified the

highest intelligences, and afterwards degenerated in meaning, so as to imply an evil spirit; and in the same manner the Christianized Greeks and Brahmanized Hindus applied the term to the gods worshipped by their ancestors, or at least predecessors. Dr. Stevenson considered the pertinacity with which the common people of India continued to worship these deities, in spite of the ridicule cast on them by the Brahmans, a strong proof of the ante-Brahmanical nature of the practice. He observed that in the annals of Ceylon it was admitted that devil worship prevailed in that country before the adoption of Buddhism; and this also corroborated his opinion. These beings were not, however, worshipped in the idea we attach to the term; but they were looked upon with fear, and propitiated much in the same way as an honest citizen pays black mail. *Vetal* was the chief of these beings; and he was called by his followers a *deva*, or god, and by the Brahmans a *bluta*, or demon. The writer had in his former paper shown that the emblems by which he is worshipped are probably representatives of fire, and he was of opinion that the festival of *Divali*, which was decidedly in honour of fire or light, was connected in some measure with the worship of *Vetal*. There was little doubt, from many of the circumstances attending this festival, that the principal part of it existed previously to the Brahmanical ascendancy in India. At the conclusion of the paper the Director remarked that many observances which were true of some parts of India were not true of all parts; the *Divali*, for example, was seldom celebrated in Upper India. The paper was interesting as showing a local practice; although, in his opinion, no universal conclusion should be drawn from its statements. The festivals of India were matters of much interest, and an inquiry into their origin would be a valuable field of research for gentlemen resident in different parts of the country, each of whom might describe such as were familiar in his neighbourhood. The Secretary, General Briggs, said that in the south of India there was little or no Brahmanism among the common people; that all Nagpore, the Bhils, and the Ramasees were non-Brahmans. They had no idea of what we called worship, but their religion consisted solely in propitiating evil. Storms, the small-pox, cholera, &c. received homage, and were saluted with tom-toms, and other modes of showing respect, or rather fear. In short, evil, and not good, was the principal object of religious feeling throughout the southern part of India.

A short paper containing some remarks on a Maldivian vocabulary was laid before the meeting. Dr. Royle, the Secretary to the Committee of Commerce and Agriculture of the Society, then addressed the meeting respecting the attempts at cultivation of Mountain Rice, from the Himalayas, in England. He observed that though the chief object of the Committee was to investigate and make known the natural products of India, likely to be useful to the arts of Europe, and to introduce into that country plants of profitable culture, yet it also attended to the introduction from thence of plants likely to succeed in England. The Himalayas, for instance, produced numerous trees and shrubs suited to the climate here; many of which, indeed, had stood the rigours even of the last severe winter. As a kind of rice was grown on the terraces cut into the sides of the mountains, on which those very trees grow in the greatest luxuriance, it had been inferred that the same rice would succeed in any climate where these trees flourished, and some had therefore been repeatedly sent from Nepal to England for experiment. The trees being perennial, Dr. Royle observed, afforded no hints respecting the cultivation of an annual, which required only a few months to bring it to perfection. As to this it might be objected that barley, which grew on the same mountains, had succeeded in the colder climate of Scotland, it was necessary to recollect that the climate and culture of the Himalayas varied much in different parts in the same months, as well as in the same place, at different seasons. Thus, in the interior of these mountains, barley was not sown until May or June, and reaped in August or September; while, on the interior ranges, the harvest was gathering in, at the very time the seed was sowing in the interior, or at greater elevations. It is at this time that the rice is sown in places within the influence of the rains, which

extends from about the middle of June to the end of September. In some place rice is, and in others it is not irrigated; but rain falls very frequently, and the air is almost always in a moist state, from rising charged with moisture from the heated valleys, and depositing it on the mountains when it reaches an elevation where it becomes cooled below the point of saturation. The temperature, also, is so uniform as not to vary 10° of Fahr. for three months. The climate of England in a moist summer is too cold, and in a fine one too dry for an annual from such a climate; and all the experiments made on the cultivation in England had, as might indeed have been expected, invariably failed.

ZOOLOGICAL SOCIETY.

Nov. 1.—B. B. Cabbell, Esq. in the chair.—The Report stated that the receipts for the current year, up to the 31st of October, amounted to 13,230l., and the expenditure during the same period to 10,997l., leaving a balance of income over expenditure to the amount of 2,232l. The Council had determined upon an alteration in the mode of introduction to the gardens on Sundays, that of supplying each Fellow with a printed ticket for his own personal admission, and two checks for the admission of friends. A pair of chimpanzees were expected through the active exertions of Mr. Cambell, an English merchant resident on the river Nuney. Numerous donations were announced, including a skin of the *Canis jubata*, by Colonel Sykes.

Nov. 13.—R. Owen, Esq. in the chair.—A letter was read from G. B. Watts, Esq., Corresponding Member, stating that a collection of specimens obtained in South America, were on their way to England for the Society's museum.

A letter was also read from A. Gordon, Esq., requesting the Society's acceptance of the animal described in the Transactions, by Mr. Waterhouse, under the name of *Myrmecobius*, and likewise the specimen described in the Proceedings, by Mr. Reid, under the name of *Perameles lagotis*.

Mr. Waterhouse exhibited some skulls of the flying opossums (*Petaurista*), in order to point out certain characters in their dentition, which he thought indicated that the animals in question formed three subordinate groups. Mr. Waterhouse stated that M. Desmarest had already separated from *Petaurista* proper, one of the species (*P. pygmaea*), and had established the sub-genus *Aerobates* for its reception, a subdivision which he should adopt, proposing at the same time that the term *Petaurista* be confined to *P. teguanoides*, and *Belidea* be used to designate a sub-genus, of which *Petaurista sciurea* may be regarded as the type; the three sub-genera in question differing considerably, not only in the number but in the character of their teeth. In *Petaurista* the teeth are thirty-four in number, and resemble those of a ruminant; in *Belidea* there are forty teeth, and the molars are of a short and rounded form; and in the sub-genus *Aerobates* there are thirty-six teeth, the canines are well developed, and the molars are of a rounded form, and have, as well as in the last sub-genus, blunt tubercles. Mr. Waterhouse then characterized a new species of *Belidea*, which, from the shortness of the skull, he proposes to call *Breviceps*. Some skulls of the American badger were also exhibited by Mr. Waterhouse, who remarks that there were many points of dissimilarity between these and that of the common European badger, and which he considered of sufficient importance to establish a sub-generic difference: he therefore proposed to separate the former species under the name *Taxidea*. The more important distinctions which he pointed out in *Taxidea*, were the nearly triangular form and equal size of the two posterior molars of the upper jaw, the great extent of the occipital portion of the skull, and the large size of the auditory bullae. The American badger may externally be distinguished from the European species by its muzzle being hairy and its much larger claws. The markings on the head also differ.

Some observations were then made by Mr. Owen, descriptive of the dentition of the genus *Phascogale*, several skulls of which were exhibited to the Meeting.

BOTANICAL SOCIETY.—Nov. 29, Anniversary Meeting.—J. E. Gray, Esq., F.R.S. in the chair.—The Secretary read the Report of the Council, from which

it appeared that forty-eight members had been elected since the last anniversary, and that the aggregate of members now amounted to ninety-eight. The number of British plants received, amounted to 18,592 specimens, including 1,050 species. The foreign plants received amounted to about 10,000 specimens, including about 4,000 species. The distribution of British plants will take place in January next, when each member will receive such of his desiderata as may be contained in the herbarium, in proportion to his contributions. The report was unanimously adopted: a ballot then took place for the officers for the ensuing year, when J. E. Gray, Esq. was re-elected President; who appointed J. G. Children, Esq., F.R.S., and Dr. Macreight, F.L.S., Vice Presidents.

ASHMOLEAN SOCIETY.—Oxford, Nov. 12.—The President in the chair.—Dr. Daubeny made some observations on a collection of zoological specimens, which he had collected during his late tour on the American continent and the West India islands, with the view of presenting them to the Ashmolean museum. They consisted of about sixty birds, including a very rare trogon, from the island of Cuba, a few mammalia, including an opossum, and several reptiles, amongst which were two species of the rattlesnake and five other American serpents, two siris allied to the *Proterus anguineus* of Carniola, a specimen of which was on the table, a small alligator from Louisiana, and a curious horned lizard from Texas. All of the above specimens not already in the museum are now added to that collection. Dr. Daubeny likewise exhibited the skull of a North American Indian from Louisiana, and a collection of lithic acid from the box constrictor. He then called the attention of the Society to the theory of storms, supported by Colonel Reid (noticed in the *Athenæum* of August 25th). Mr. Holme, of C.C.C., then observed that the specific name of the trogon was *Temnurus*, from the ends of the tail feathers appearing as if cut and spread out. The only other specimen in Europe is in the museum at Paris, and has been figured in Temminck's *Planches Colorées* under the above name. There is also an uncoloured figure, from a drawing by Colonel Hamilton Smith, in the seventh volume of Griffith's *Animal Kingdom*. The specimen presented by Dr. Daubeny appeared to be either more adult than that at Paris, or in a more perfect state of plumage. The horned lizard from Texas is the animal erroneously described by travellers as a horned frog. The alligator is a small specimen of the species described by Mr. Waterton in his travels.

Dr. Buckland made some remarks in connexion with fossil zoology, alluding to the theory lately advanced in France, that the fossil remains found in the Stonesfield formation are parts of a reptile.

The President of Trinity College read a short paper on the decay of vegetable life.

Nov. 26.—The following officers for the year 1859 were elected:—The Master of University College as President; Mr. Twiss, F.R.S., as Treasurer; Rev. E. Hill, F.G.S., as Secretary; and Professor Rigaud, V.P.R.S., Mr. Holme, F.L.S., Mr. Pococke, and Mr. Donkin, as the new members of Committee. Professor Rigaud and Dr. Bliss were appointed Auditors.

Dr. Daubeny read a paper 'On the Geology of North America,' pointing out the evidences of diluvial action which that continent exhibits, tracing the great chain of primary rocks, which, under the various names of the Blue Ridge, the White Mountains, &c., extends from the Carolinas to the Canadas, and afterwards illustrating the characters of the formations in the valley between the Blue Ridge and the Mississippi. The most recent of these is an extensive coal formation, of the same date, probably, as that of England: that on the western side of the Alleghany chain being anthracitic, whilst on the eastern side there are beds of bituminous coal. The intermediate rocks on the western side of Blue Ridge seem to belong to the greywacke or Silurian system; and it is interesting to find, that the thermal waters of Virginia occur exactly on the line along which these strata were heaved up, or, in other words, precisely along their anticlinal axis, as is the case in many parts of Europe. The Professor, in conclusion, pointed out the situations and geological relations of

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the other thermal waters in the United States, and considered how far they might be traced to volcanic action.—Dr. Buckland made some observations on the value of these notices in connexion with Mr. Murchison's researches into the Silurian system of rocks in South Wales, and concluded with some remarks upon the specimens on the table, particularly on a fragment of red sandstone, on which were the footmarks of a gigantic bird.

Dr. Daubeny likewise alluded to several experiments he had made regarding the specific gravity and saltiness of the water of the ocean. From trials which he had made with his own instrument, (figured in 51st vol. of the Transactions of the Society of Arts, and with which he had twice drawn up water from a depth of 80 or 100 fathoms,) he had ascertained, that there is a greater quantity of saline matter in the water at a distance from the continents of America and Europe, than near the coast; and that, in one instance, the water drawn up from a great depth contained a greater proportion of salt than that at the surface.

GEOLOGICAL SOCIETY OF DUBLIN.—R. Griffith, Esq. F.G.S., V.P. in the chair.—This was the first meeting for the session. After the usual routine business and the announcement of donations, the following papers were read:—

On the Alteration produced by the Passage of a Trap Dyke through a Conglomerate belonging to the Palæozoic Series upon the Shores of the Menai Straits, by J. Trimmer, Esq.

The object of this communication was to describe the changes produced in a conglomerate of this new red sandstone, highly illustrative of the sub-crystalline breccias and conglomerates, inter-stratified with the slates of the Cambrian system. The dyke by which these changes have been effected is situated near the church of Llanfair Ischnor, about two miles from Cuernavon, on the Bangor road, and is almost the only Dyke on the shores of the Menai, not noticed by Professor Henslow in his description of the geology of Anglesea. The conglomerate which, in its unaltered state, consists of a mass of pebbles, chiefly felspathic imbedded in a mass of red clay, is more or less affected for the distance of 100 yards from the dyke; in the first stage of alteration the base becomes slightly indurated, and its red colour is changed to a dull purple; it gradually becomes darker and harder as it approaches the dyke, until at last crystalline vitreous felspar are found shooting through it and giving it a porphyritic aspect; and many of the more fusible of the pebbles disappear, their places being occupied by cavities lined with crystals of felspar. The finer grained portions of the conglomerate give rise to a variety of products, according to their proximity to the dyke, and substances are formed of the character of coarse slate, compact felspar, and fine grained basalt, and finally the conglomerate appears to have melted into a rock composed of large crystals of angite and felspar, like those of the dyke itself, but retaining faint traces of a fragmentary structure. Mr. Mallet stated that the bottoms of cupolas or furnaces in which cast iron is fused in foundries are frequently formed of loamy sand, which at that high temperature, and under the pressure of some feet of the metal in a fluid state, are converted, without fusion, into a hard grey grit, with a resinous and porous fracture: this occurs in about six hours; after about eighteen hours white crystals of felspar are found in the mass which has now become dark grey, and finally, after some weeks, the whole, except the crystals of felspar, becomes black and breaks with a vitreous fracture like obsidian.—Dr. Scouler observed that the history of metamorphic rocks demonstrated not merely the utility, but the confusion which would result from the use of a mineralogical classification of rocks, for in many cases it would be necessary to apply six or more terms to the same rock to indicate the gradations through which it had passed; though, agreeing with Mr. Trimmer to the fullest extent in adopting the metamorphic theory, he did not think that the existence of zoölitic minerals in altered rocks was so much a proof of igneous action as of subsequent infiltration.

On the Chambers in Euomphali, by Mr. Dowling, junior.

The author stated that the occurrence of chambers

in Euomphali was a fact but little known, as they are generally classed among shells not containing chambers; he had made polished sections of about seventy specimens, some circular and some elliptical, and universally found chambers, sometimes as many as sixteen. He described the appearance of the sections, disclosing the aperture, generally choked up with fragments of other shells, the operculum, the body of the animal, and the chambers.—Dr. Scouler observed that the existence of chambers did not prove that the euomphalus was inhabited, like the nautilus, by a cephalopode mollusc; many species are destitute of chambers, and in none has a syphon been observed. The chambers are merely a consequence of the rapid growth of the animal in the long convoluted cavity it inhabited. It is a well known fact that the *Bulimus decollatus* and some *Melania* lose the apex of the shells as the animal extends the length in the direction of the mouth; in the segmentina, a shell akin to planorbis, the chambers exist like those in the fossil. He concluded that the euomphalus was inhabited by a gastropode animal.

MEETINGS FOR THE ENSUING WEEK.	
MON.	Geographical Society Nine, P.M.
	Zoological Society (<i>Sci. Bus.</i>) p. Eight.
TUES.	Society of Arts (<i>Illustr.</i>) p. Eight.
	Medical and Chirurgical Society p. Eight.
	Medico-Botanical Society p. Eight.
WED.	Literary Fund Three.
	Society of Arts p. Seven.
	Royal Society p. Eight.
THUR.	Royal Academy (<i>Anatom. Lect.</i>) p. Eight.
	Society of Antiquaries p. Eight.
	Royal Society of Literature Four.
FRI.	Astronomical Society Eight.

MUSIC AND THE DRAMA

DRURY LANE.

This Evening, and on Monday, Tuesday, and Wednesday, the Opera of GUILLAUME TELL, with CHARLEMAGNE; and THE SPIRIT OF AIR.

COVENT GARDEN.

This Evening, THE TEMPEST: with THE PORTRAIT OF CERVANTES; and CHAOS IS COME AGAIN.
On Monday, WILLIAM TELL, with KATHERINE AND PETRUCHIO; and CHAOS IS COME AGAIN.
Tuesday, THE TEMPEST; with THE MARRIAGE OF FIGARO.
Wednesday, THE LADY OF LYONS.

DRURY LANE.—Rossini's *chef-d'œuvre* was produced, according to promise, on Monday night. As regards the *libretto* of 'Guillaume Tell,' it is, at best, dull and harmless, with the exception of one or two well-known incidents and situations, from which there was no escape, even for the most insipid manufacturer of opera-books. But the music by Rossini! It may appear exaggerated to the rigid admirers of the German school, for us to rank this opera—whether as a whole, or in parts—by the side of 'Fidelio,' and 'Don Giovanni,' and 'Oberon'; and yet, according to our principles of criticism, this is what we must do. No work by an Italian musician—not even the composer's own willow-song, and following scene, ('Otello,' *third act*)—contains a more faithful and exquisite adaptation of sound to sentiment, than is given to the part of *William Tell*: whether when, on his first appearance, he interrupts the fisherman's morning song of gladness, by his stern and melancholy soliloquy—or when, in his last moment of passionate suspense and excitement, he embraces his son. Then what an exquisite propriety of colour has Rossini diffused over all his scenes—throughout all his choruses! beginning with those of the introduction, in which the familiar sounds of the Alp horn, and the *Jodeln*, and the *Ranz des vaches*, are employed with all the ease and power of true creative genius. The part of *Matilda*, the *prima donna*, (originally written for Cinti Damoreau) is, of necessity, one of display rather than of expression; but her duet with *Arnold* has never been exceeded by Rossini; no, not even in the young days of his 'Armida' and 'Tancredi'; not even in his already-mentioned 'Otello,' has he risen to the height which he reached, when writing for *Arnold* the great duet, the great *solo*, and the *trio*, the slow movement and *stretto* of which carry passion and melody united as far as they can legitimately go. Let any one curious to measure the distance between the sublime of inspiration and the sublime of calculation, compare this trio with that by Meyerbeer, in the fifth act of 'The Huguenots.' It is to be regretted, however, that the modern fashion of pushing the tenor voice to an extravagant height,

only to be reached by the assistance of *falsezza*, influenced Rossini in writing 'Guillaume Tell,'—that he should have worked for Nourit, instead of the whole company of after singers. This peculiarity is the one opposing chance to his music retaining its popularity in years to come.

In justice to the managers, we must acknowledge once, that the style in which 'Guillaume Tell' has been produced, is one of the best attempts ever made on the English stage to realize the intentions of a great composer; and if it be followed up, it will be regarded as an era in the progress of the musical drama in England. Unfortunately, the 'cast,' numerous as are the characters, excludes Balfe and Henry Phillips: and the part of *Matilda* is one to which Miss Romer cannot do justice, for it possesses little dramatic interest, and its effect depends wholly on a perfection of execution which demands the most highly cultivated powers. Above all, a tenor of the highest order is essential for *Arnold*; and though Mr. Allen, who has been trained in the modern (not the ballad) school, played the part creditably, it requires, to give full effect to the character, a combination of qualities to which neither he, nor any English singer, can lay claim. The great song, with which the first act opens, was inevitably a failure; and the beautiful trio in the second act, between *Tell*, *Arnold*, and *Walter*, was certainly not successful, either as regards acting or singing.

We have directed attention to the disadvantages attending the performance of this opera, in order to account beforehand, should there be a failure in point of attraction, of an experiment in many respects highly commendable, and, on the whole, extremely interesting to the lovers of music. In choral and instrumental strength this performance exceeds most previous attempts of the kind: the chorus were not merely acquainted with the music, but absolutely made a show of acting—an effort that cannot be too much praised; and their numbers were so increased, and the groups so well dispersed, that we quite forgot the lugubrious countenances we have so often seen turned in perplexity on the movements of the "conducting stick." The band is excellent—at once numerous and choice—and plays with precision and understanding only attainable after frequent rehearsals. The overture—hackneyed as it is—was enthusiastically encored, as though it were a new thing. Such are the general features of this meritorious performance. The first act went very smoothly and well; the effect of careful rehearsal. In the duet between *Tell* and *Arnold*—'Where dost go?'—Mr. Allen was heard to great advantage with Braham; and the finale to the first act went admirably. Miss Romer gave the beautiful romance, 'Wild, rocky desert,' with feeling, though rather coarsely; and the duet following with *Arnold* was also well sung. The beautiful and difficult accompaniments to this last were deliciously played, particularly by the violins; and it received great applause. The grand finale to the second act, in which the Cantons successively enter on the stage, each singing a separate chorus, and then respond to *Tell's* greeting in one magnificent outburst of patriotic fervour, was the greatest effect of the opera: the eye and ear were addressed with equal impressiveness. The scene altogether was very striking; but, if exception must be taken, it would be to the want of contrast in the "pianos" and "fortes," and a sluggishness in the first chorus, 'From the woods,' which requires to be given with "point." Braham, though labouring under the disadvantage—the greater considering his age—of contending with music below the compass of his voice, at times blazed out with great success; this was particularly the case in the recitative, 'Moveless and slowly.' The scene inspired him; and we forgot all but the exquisite feeling he infused into his musical declamation. Giubbelei also deserves mention: he dresses, acts, and sings the part of *Gessler* excellently. The scenery, particularly the last scene, is beautiful; and the dances are characteristic and in costume.

COVENT GARDEN.—We would rather not have had to notice the production of Knowles's play of 'William Tell' at this theatre, on the same night, and with some of Rossini's music lugged in, to the hindrance of the dramatic action, and the destruction of the unity of the representation. The choruses are extremely well performed, and the orchestra played the overture

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